

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## Witnessing for Jesus

By Dr. Tom Malone  
Pastor, Emmanuel Baptist Church, Pontiac, Michigan

"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."—Acts 26:22.

There is one word found in this verse which I feel gives us our message. That word is "witnessing." If you take a Bible concordance and look up the words "witness," "witnessing," or "witnessed" as they are found in the 26th chapter of Acts, you will find that they are used no less than thirty-three times. They are found the first time in Acts 1:8 and the last time in Acts 26:19, from which our text is taken.

In Acts 1:8 we read:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The last thing Jesus did before He left this world was to promise power to the people of God to witness for His glory. We read of the people to whom we are to witness in verse 22, the last time the word "witness" is found in Acts. It would be an interesting and helpful thing for you to take your Bible and read Acts 1:8 and Acts 26:22 without stopping, thereby joining these two verses having the word "witness" the first time and the last time it is used in Acts.

I think witnessing is the secret of success for the church. You cannot possibly explain the blessing of God, the thousands of souls won, the mighty miracles wrought, and the many prayers answered in the great churches of our day any other way than through the fact that they are witnessing churches. I would like for you to remember that the church in the Book of Acts had no lovely building. It never heard of a public address system or a television. This church in the Book of Acts never saw a Sunday School bus. It never heard of Sunday School literature. It never owned a single building, and yet it was the greatest church the world has ever known anything about. Why? Thirty-three times the Holy Spirit of God in twenty-eight chapters tells us that this church was a witnessing church.

My friends, I believe with all my heart if God through some miracle would give to a church billions of dollars so that it could build the most beautiful building in America and furnish it with the nicest of equipment, it would be the most miserable failure in the sight of God that a church could be if it were not a witnessing church.

Witnessing is of first importance. Look at Jesus. After He

died on the cross, arose from the grave, appeared to believers here and there—to one, two or three, or as many as five hundred—for forty days and forty nights, He took His disciples, started over the hill of the Mount of Olives toward the little community of Bethany. As He walked along, He talked to them. Just before the heavens lit up with the glory of God and Jesus was taken back into Glory, He said to them, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." His very last words before He entered Glory were, "...and ye shall be witnesses unto me." How important in God's program, in the Scriptures, in the heart of Jesus Christ is the matter of witnessing!

When a church loses its power to witness, it has lost its power to win and has ceased to be a Bible church or a New Testament church.

Many people are workers but few are witnesses. Many people are leaders but few are witnesses. Many people are Christians but

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## Billy Graham Says Both He and God Like Modernists Better Than Fundamentalists

By the Editor

In his nationally syndicated newspaper column, some weeks ago, Dr. Billy Graham again attacked old-time believers, fundamentalists, as he has done several times in the past.

As published in many newspapers all over the nation, here is Dr. Graham's column, word for word, with a question and his answer.

### "MY ANSWER" By Billy Graham

"Do you think that it is right to be always finding fault with so-called modernists? Our minister is always talking about 'liberals,' and so far as I know we have none in our church. Why is this?"—H.D.

"I suppose your minister lives in the fear that some of his members will be attracted by the teaching of what is called 'modernism.' Modernists, so-called, usually teach that the Bible is not infallible, that Christ was not necessarily born of the Virgin, and that Hell is something we make for ourselves on earth. It reflects a drift away from the classical and orthodox concepts of the Gospel and has a hundred different twists and turns of theology.

"But sometimes we make a mistake by taking a negative approach to unorthodoxy, and spend too much time fighting those who do not believe as we do. It is interesting to note that Jesus spent more time rebuking the Pharisees who were the 'fundamentalists' of His day than He did the Sadducees who were the 'modernists.'"

"It is possible to be straight theologically but completely wrong in our attitudes. It is easy to think Christianity and act pagan.

It is important that we transfer our beliefs into concrete action. We can say, 'Lord, Lord.' But it is more important to 'do the will of God,' said Jesus. It is possible to be orthodox in theology but a modernist in our living. The important thing is to both talk Christian and walk as a Christian."

Let us analyze this.

### 1. Dr. Graham Slanders Fundamentalists, Says Not a Word Against Modernism, and Says That Christ Felt the Same Way!

The question is a straight one. It is about modernists and liberals. Dr. Graham admits that modernists usually are against the inspiration of the Bible, against the virgin birth of Christ, against a Hell of torment for Christ-rejecting sinners. But he says not a single word to oppose these modernists! Instead, he takes that as an occasion to berate those who still believe the Bible and who still obey the command to "earnestly contend for the faith" (Jude 3) and to "beware of false prophets" (Matt. 7:15). He says that fundamentalists who oppose modernism are "completely wrong"

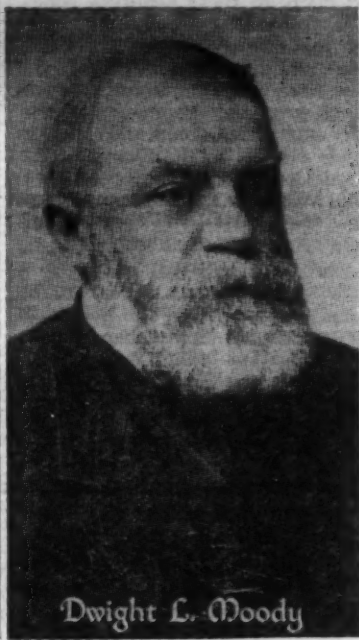
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## What Salvation Is

By D. L. Moody, Died 1899

"Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16:31.

I believe this is a crisis in the history of a good many in this hall tonight. Thousands are just halting and wavering; they are almost persuaded. Many have come saying to themselves, "I don't want to go away without Christ; I want to be saved tonight." Well, I shall not preach a sermon tonight. I have just one thought, and that is to tell every anxious soul what he must do to be saved. That is the first question of everyone who is honestly and really inquiring "the way of salvation," and, God helping me, I will try to make it plain to all.



Dwight L. Moody

### Believing

If I say to you, "Believe on the Lord Jesus Christ," you will reply, "Oh, believe! I have heard that word till I am sick and tired of it. Scarcely a week but I hear it in the church or at a prayer-meeting."

You have all heard it over and over again. I don't suppose there is a child here over five years of age but can repeat that text. What you want is to know how to believe—what it is to believe.

Some of you say, "We all believe that Christ came into the world to seek and to save the lost; and that he that believeth shall be saved."

But the devils believe, and are not saved. Aye, they believe and tremble! You must believe on the Lord Jesus Christ, and not merely about Him, and then you will know what salvation is.

### Receiving

We'll take another word which means the same thing; perhaps you'll get hold of it better. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Bear in mind, "received him."

That's it: not received a doctrine or a belief, but received Him. It is a Person we must receive.

My experience is that we all want to have the power before we receive Christ; that is, we want to feel we are in Christ before we will receive Him. But we cannot love God and feel His presence until we have received Him into our hearts. It is just like a boy with a ball. He throws it to you. Well, you must catch it before you can throw it back again. The real meaning of "believe" is "receive"—receive Christ as yours. I don't know any verse in the Bible that God has blessed to more souls than John 1:12: "But as many as received him, to them gave he power...."

I don't know of any better illustration I could have than matrimony. The Bible uses it, and if God uses it in His Word, why should not I? In the Old Testament God says: "I am married unto you" (Jer. 3:14). Jesus Himself uses the illustration when He speaks of the bride in John 3:29. Paul uses it in his epistles, as in Romans 7:4, as an illustration of the union between Christ and His church.

Now, it is an illustration you can all understand; there is no one here but knows what it means. When a man offers himself, the woman must do either of two things—either receive or reject him. So every soul in this hall must do one of these two things—"receive" or "reject" Christ. If you receive Him, that is all you have to do; He had promised you power to become a child of God.

### The Rich Husband

There was a shop-girl in Chicago a few years ago. One day she

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## How He Was Saved

### "I Mailed in the Coupon and Received Salvation"

By Ray Lentzsch  
Christian Literature Crusade  
Fort Washington, Pennsylvania

In honestly signing, clipping and mailing in the coupon at the back of the "What Must I Do to Be Saved?" tract, I received salvation.

It is interesting that the Lord used such a means of finding me, since in my advertising-promotion background, I had prepared coupons for everything from fountain pens, to pianos, to information for college.

With a Master of Science in journalism and four years of promotional experience with advertising agencies and colleges, at the age of twenty-nine I was given the position of director of public relations and instructor of journalism at Whittier College in Southern California.

Everything seemed to be going fine. In addition to being elected secretary-treasurer of the West Coast American College Public Relations Association, I played an active role in civic and cultural activities. In my church I was busy as a Sunday School teacher and advisor of the college-age group.

With two healthy children and a third on the way, everything looked bright as we moved into a large 4-bedroom home in the nice section of town. Although there

were times of tension in our marriage, I didn't think there was anything so serious but that we would be able to resolve it.

Imagine my shock when I received a phone call at the office from my wife saying she had left

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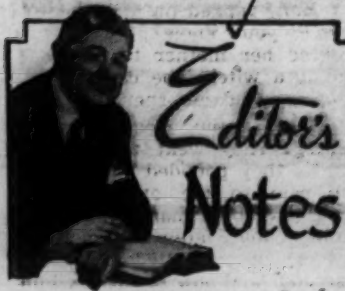


Dr. Tom Malone



Ray Lentzsch





My attention was specially called this week to Psalm 118, and particularly the first nine verses. In our morning devotions at the Sword of the Lord, I pressed upon our workers the command, "Let them now that fear the Lord say, that his mercy endureth for ever" (vs. 4). And so all of us said together, "His mercy endureth for ever."

We enjoyed also verses 6 and 7, "The Lord is on my side; I will not fear: what can man do unto me? The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me."

There is a sweet security and assurance to know that the Lord is on my side and again, "The Lord taketh my part with them that help me." So all of those here at the Sword of the Lord are promised God's supervision and protection and care. Praise His name.

And we have learned according to verses 8 and 9, "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes."

So our confidence is in the Lord. He will help us do right, will provide our needs, and will continue the blessings He has poured out upon us so many years.

#### Help Us Pray That Many Will Be Saved Through This Issue of THE SWORD

I rejoice in the constant stream of letters telling of people saved through THE SWORD OF THE LORD and through our other literature. But we have made it a special matter of prayer that many will be saved through the sermon by D. L. Moody on "What Salvation Is." That is a blessed sermon, and it makes the way to faith in Christ and salvation so plain that thousands surely will find the way if they want to know it.

In this issue also is Dr. Tom Malone's blessed sermon on "Witnessing." Why not use this issue of THE SWORD OF THE LORD and witness to those about you? Get lost people to read D. L. Moody's sermon. I am praying that we will have at least ten letters from people saved through this sermon, and if we have ten letters, I suspect there will be many more who trust the Lord and claim Him openly somewhere else but do not write. Please join us in prayer, and help pass out this blessed sermon and press upon sinners to trust Christ

as Saviour. Will you write us of any special blessing that comes in witnessing and winning souls this week?

#### A Simple, Sure Way to Win Souls? Try "What Must I Do to Be Saved?" Booklet

I hope you will be greatly impressed by the testimony in this issue of THE SWORD OF THE LORD by Ray Lentzsch, who tells how, when he was public relations director for Whittier College at Whittier, California (the Quaker College from which Vice-President Nixon graduated, we believe), someone handed him my little booklet, "What Must I Do to Be Saved?" Two days later he read it and was saved. He then attended Fuller Theological Seminary. He has won many, many souls. Now he is preparing as a missionary under World Wide Evangelization Crusade.

God, in loving mercy, has put His seal of approval on this simple, gospel sermon in booklet form. We believe it has been more used to win souls than any message published in this century. Almost daily we hear from others who have found Christ through this message. On the foreign mission field and in some twenty-eight languages, God has used this message. Why not get a hundred copies for \$2.00—or \$1.60 if you mail your order by August 31—(plus 15c postage) and pray God will give wisdom in the use of this twenty-four-page, beautifully printed message?

You can say, "This little book has been printed in millions of copies and twenty-eight languages. It has helped so many thousands that I want you to read it and tell me what you think about it."

You can win souls with this booklet, if you will. Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

#### Evangelist Walt Handford Called as Pastor of Calvary Baptist Church, Wheaton

About five years ago we organized the Calvary Baptist Church in Wheaton, an independent, fundamental, premillennial Baptist church with the informal, evangelistic emphasis. I served as pastor of the church until it could get well-established. But working eight or nine hours a day in the office when I am home, and being away from the church about half of the time or more, made it so I could not do the visiting and supervision necessary to build a great church. We have had two good assistant pastors, but there was still a constant burden on this unworthy editor-evangelist who always has more work than I can do in the office, and always more invitations than I can accept. So recently I suggested to the church that they free me and call Evangelist Walt Handford as pastor. They have done so, and he took up the duties of pastor on July 31. There were 106 out to greet him

at Wednesday night prayer meeting this week, and we anticipate great blessings under his ministry.

Evangelist Handford is the vice-president of the Sword of the Lord Foundation and is assistant editor. His work in connection with the Sword of the Lord will require that he spend several days weekly in the office, but he will take enough time for the visiting, promotion, and supervision that the church needs, and this editor is free for the other duties so heavy that God has laid upon me. Calvary Baptist Church presently meets in the building formerly the home of the First Presbyterian Church in Wheaton but purchased by the Sword of the Lord as a site for a future office building, now rented to Calvary Baptist Church.

#### New Songbook "Revival Specials" Soon Ready

We are preparing a new songbook composed principally of solos, duets, choir numbers, and choruses used on the "Voice of Revival" broadcast. It will include some twenty of this editor's songs and a number of others not available in any other book, as well as other songs new and old, which have been a great blessing on the "Voice of Revival" broadcast. There will be about one hundred numbers, ninety-six pages. We are spending a great deal getting the book ready. We pay for rights on many of these beautiful songs. The preparational copy and plates on the new songs are expensive. But we think thousands of you who read will want beautiful duets as sung by the Joanna-Jessie duet (my daughters), songs and choruses made famous in the Sword of the Lord Conferences on Revival and Soul Winning, and the many brand new solos, duets, and chorus numbers never before published.

The book will sell for \$1.00 a copy, ten or more copies at 75c each. And we hope the book will be ready by September 1. On prepublication orders we will pay the postage. First come, first served. Get your orders in now. Address The Sword Of The Lord, Box 420, Wheaton, Illinois.

#### One Church Sends Monthly Support

We rejoice continually in the faithfulness of some friends who are burdened about the soul-winning ministry of the Sword of the Lord Foundation. One church sends a regular offering of \$65 each month to be divided equally between the radio broadcast and the Free Literature Fund. Some other churches send offerings from time to time. Many individuals send offerings regularly. This missionary work, unselfish and greatly blessed of God in results, deserves your support and prayers. Many a church which stands for the fundamentals of the faith would do well to set out regularly to send monthly offerings to the Sword of the Lord for our Ministers and Missionary Subscription Gift Fund, or Free Literature Fund, or "Voice of Revival" radio broadcast. And we need thousands of individual prayer-partners who are burdened as we are about soul winning and revival and defense of the faith who will stand with us in our sacrificial efforts to get out the Gospel.

Remember, this editor asks nothing for himself. God provides for my needs through the freewill offerings of God's people to whom I minister in revivals, conferences, etc. I take not a penny from the radio income, not a penny of salary from the Sword of the Lord, no commission on subscriptions, no pay for articles or sermons I publish. I simply ask those of like mind and burden to join me in getting out the Gospel and stirring revival fires and defending the faith. Will you see if your church would like to send a regular monthly offering to some of our missionary projects, the "Voice of Revival" broadcast or our Free Literature Fund or Ministers and Missionary Subscription Gift Fund?

#### That August Sale Opportunity: Don't Miss It

I have rejoiced greatly that last year we got out over \$42,000 worth of my books and pamphlets

The pessimist says, "If I don't try, I can't fail." The optimist says, "If I don't try, I can't win."



#### A column for wives and mothers

By Mrs. Jessie Rice Sandberg

#### Rainy Days

Even before I opened my eyes this morning I knew it was raining. There's a kind of snug, warm feeling to a bed on a rainy morning—maybe it's the monotonous patter of the drops on the roof, or maybe just the dullness of the morning light coming through the window—I'm not sure. Whatever causes it, there is just a certain sort of "feel" to a rainy day.

I always like to clean drawers on a wet day. Maybe your drawers don't get like mine. My husband is one of those orderly people who puts certain things in certain positions in certain drawers and then they just stay that way. Not so with me. If a button comes off Jimmy's coat in the living room, I'm likely to put it in the top desk drawer—just until I can get a needle and thread, of course—and it stays right there with the little screws off things, the single lost shoestring, the recipe for chop suey I was looking for yesterday, and the letter to Aunt Minner which I meant to answer last week.

You can see what cleaning that drawer involves. The button must be sewed on Jimmy's coat which only serves to remind me of the hem which is coming out on one of Carol's dresses; the lost shoestring must be matched up with its partner which reminds me that all the shoes need polishing; the little screws must be put back in where they fell out which only reminds me that innumerable screws all over the house really ought to be tightened; the recipe for chop suey should be filed and that reminds me that I should copy that recipe I promised Mom; the letter to Aunt Minner must be answered and, by the way, I really ought to get off a birthday card to Uncle Ray! Well, I don't need to tell you that one drawer can mean a whole day's work what with all that chain reaction!

I was just thinking that prayer is sort of like that. We plead, "Lord, I can't find the answer to this or that problem." Perhaps it's money problems—or wayward children—or a need for strength or peace, or contentment. And somehow in the process of looking, and praying and searching and sorting through all the broken, undone things in our hearts, the Lord seems to say, "Well, get this thing

fixed and out of the way, and you will find it," or "Just put these interests and desires in their proper place and you will see what you are looking for." Then, each matter brought to the Lord in confession helps to remind us of other hidden, forgotten sins.

Just this morning I read D. L. Moody's wonderful sermon on Confession (from the October 30, 1959, SWORD OF THE LORD). I was so impressed by a quotation of Richard Sibbes I want to repeat it here:

"This is the way to give glory to God: when we have laid open our souls to God and laid as much against ourselves as the Devil could do that way . . . The more we accuse and judge ourselves, and set up a tribunal in our hearts, certainly there will follow an incredible ease."

Maybe that's why God sends the rainy days. Do your desk drawers need cleaning? And what about your heart?

"Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."

Certain kinds of foods seem to go with rainy weather, don't they? One of our favorites is a dish called Six-in-One—especially nice because you cook your whole meal in one large casserole. I don't even know the origin of the recipe but my husband's family has used it for years. The amounts of each of the ingredients can be varied according to your own taste. (For instance, in our house we have to go easy on the onion.) Here it is. See how you like it:

#### SIX-IN-ONE

Place the following in layers in a large casserole dish:

- 1 cup cooked, seasoned rice
  - 4 strips bacon, cooked and crumbled
  - 1 medium onion browned in bacon fat (chopped fine)
  - 1½ cups uncooked potatoes, cubed and seasoned
  - 2 lbs. ground beef browned lightly and seasoned
  - 1 medium-size can stewed tomatoes, seasoned
- Bake in a 350 degree oven until potatoes are tender (about 1½ hrs.).

sold to individuals through THE SWORD OF THE LORD. I rejoice because I keep hearing of the blessings God brings through this literature which He has seen fit to bless.

An August sale, when everything is reduced in price, is a wonderful time to buy books for Christmas presents, to buy wedding presents, hostess gifts, and the books and pamphlets which you and your friends need. You will help us to keep our office force busy, help us to pay our bills, and you gain by it. Better look over the many values offered in the big ad on the August sale in this issue and buy what you need at money-saving prices. With us this is a ministry in getting out the Gospel. We believe that the space given to advertising my books and pamphlets may do fully as much good as the same space filled by good sermons elsewhere in the paper. Don't miss the blessing of the August sale! This is the last chance! Hurry your order!

#### An Unusual Combination for Revival Work

Evangelist Charles A. Himes, 801 College Avenue, Wheaton, has an unusual preparation and fitness for an evangelist. In the first place, he is a graduate of

Wheaton College, has years of pastoral experience, is a well-established premillennial, fundamental Bible student and Bible preacher, with good Bible content, earnest presentation, and directness. Then Brother Himes is a good singer with a fine solo voice, an experienced song leader, and his music is often a help in a meeting. And third, he has that very important conviction that in a revival effort there should be a lot of house-to-house soul-winning visitation, and he very actively goes out to win souls and enlist people from house to house.

I do not wonder that pastors who have Brother Himes are enthusiastic and pleased with his Christian character, his spiritual devotion, his clear Bible preaching, and his constructive ministry and hard work.

Brother Himes has a wife and four children, eight to fourteen. He makes no financial demand, but is unselfish and spiritual, will go wherever God leads him clearly to go on the simple freewill offering-expense plan.

I hope that Brother Himes can be kept busy in revival work. His ministry is needed. Those who wish to inquire about possible revival dates please write Evangelist Charles A. Himes, 801 College Avenue, Wheaton, Illinois.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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## INCIDENTS and Illustrations

By  
Evangelist Robert L. Sumner  
Contributing Editor

"Prayer—secret, fervent, believing prayer—lies at the root of personal godliness."—William Carey.

### Congressional Payola

The Dallas Morning News, Texas' oldest business institution, recently sounded some timely conclusions about the business of payola and I want to reproduce them here:

"Investigating congressmen seem to be shocked at that Cleveland disc jockey who received \$750 a week and took \$16,000 on the side from record companies as a 'consultant' for playing records on his program.

"That is payola, and payola which is morally or legally wrong is shocking.

"But pardon us if we laugh at congressmen being shocked. Washington is the major payola market of America.

"How many congressmen have taken campaign contributions from organized labor with a promise that they will vote against any bill to reform labor? Is that payola, or just being good congressmen?

"Have any of the congressmen delving into the deejay practices ever ridden on a private plane at somebody else's expense, or on a government plane at taxpayer's expense?

"Do any of the investigators do favors for their home town folks who elected them—particularly

those who contributed to their political campaigns?

"Let Congress look into its own payola. Why do these gentlemen get so worked up over a disc jockey but appropriate for themselves a new office building which figures \$375,000 per office per congressman, when the country is \$285,000,000,000 in debt?

"It is good that a congressional committee is putting a spotlight on bad practices in the television industry. In the meantime, taxes siphoned out of the workers' pay checks are supposed to go to a fund for workers' social security; instead, the government spends the money on sawmills in the Middle East and drops an IOU in the workers' retirement fund. What kind of a practice is that?

"There are all kinds of payola. Radio and television payola isn't the only shocking kind, but it is the only kind you are hearing about."

The American Bible Society reports it distributed 17,650,917 volumes of the Word of God last year. While this was a record distribution and compares favorably with the 15 million average of the six previous years, the total distribution by the 23 united Bible societies—of which the American Society is only one—was barely one-fifth of the total annual population increase. It is a sad reminder of how we are failing to keep in step for God in the battle for souls.

Pray for Evangelist Sumner's meetings:

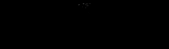
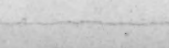
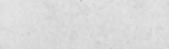
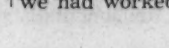
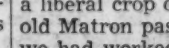
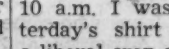
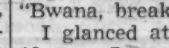
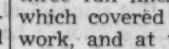
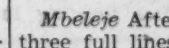
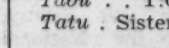
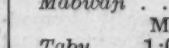
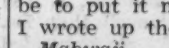
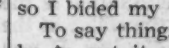
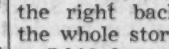
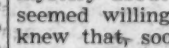
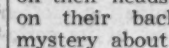
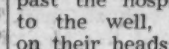
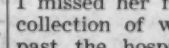
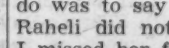
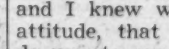
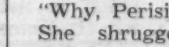
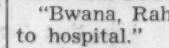
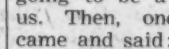
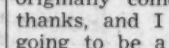
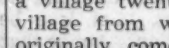
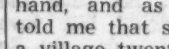
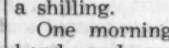
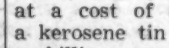
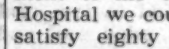
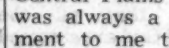
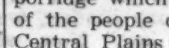
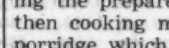
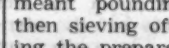
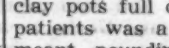
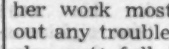
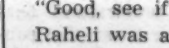
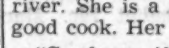
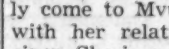
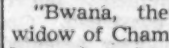
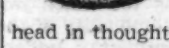
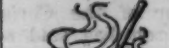
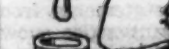
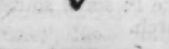
Thru August 28:  
Morningside Baptist Church  
Graham, Texas

Aug. 30-Sept. 11:  
Berean Baptist Church  
Wade Street at Linden  
Indianapolis, Indiana

September 13-25:  
Baptist Bible Church  
Singerly Road  
Elkton, Maryland



by Paul White



## JUNGLE DOCTOR

to the Rescue

CHAPTER IV

### Fatal Stroke

Sechelela put her head out of the door of the hospital kitchen.

"Hongo, Bwana, you arrive in time to hear the news."

"EEH!" said Perisi, raising her eyebrows, "twins?"

"N'go," laughed Sechelela, "worse than that; the cook is sick."

Perisi smiled. "Is that bad news? Did I not hear that many were sick of her?"

"Kumbe," said the old African nurse, "unless we can get someone to take her place there will be no food for the hospital."

"Whom do you suggest, Sech? Who can cook wugali—porridge—but not create trouble with her tongue?"

Sechelela wrinkled her forehead in thought and then said:

"Bwana, there is Raheli, the widow of Chamulomo. She is newly come to Mvumi and is staying with her relations down by the river. She is a good woman and a good cook. Her tongue is short."

"Good, see if you can get her."

Raheli was a fine soul. She did her work most effectively, without any trouble; cooking the great clay pots full of porridge for the patients was a thankless task. It meant pounding the grain and then sieving off the husks, grinding the prepared millet seed, and then cooking masses of the thick porridge which is the chosen diet of the people of this part of the Central Plains of East Africa. It was always a source of wonderment to me that in our C.M.S. Hospital we could feed, please and satisfy eighty people for a day at a cost of six shillings, since a kerosene tin full of flour costs a shilling.

One morning Raheli burnt her hand, and as I dressed it she told me that she had come from a village twenty miles away, the village from which Majimbi had originally come. She smiled her thanks, and I felt that she was going to be a very real help to us. Then, one morning, Perisi came and said:

"Bwana, Raheli refuses to come to hospital."

"Why, Perisi?"

She shrugged her shoulders, and I knew when she took that attitude, that the best thing to do was to say nothing, and wait. Raheli did not come to Church. I missed her from the chattering collection of women who walked past the hospital, on their way to the well, with their gourds on their heads and their children on their backs. There was a mystery about it all, but nobody seemed willing to say a word. I knew that, sooner or later, given the right backing, I would get the whole story out of somebody, so I bided my time.

To say things were hectic would be to put it mildly. With a sigh I wrote up the book—

Mabwaji . . . Twins 12:15 a.m.

M. and F. 6 lbs. each

Tabu . . . 1:00 a.m. F. 7½ lbs.

Tatu . Sister of Tabu 2:30 a.m.

F. 9 lbs.

Mbeleje After her name I wrote three full lines of medical detail, which covered four hours of hard work, and at the bottom:

8:15 p.m. M. Premy. 3 lbs.

A voice came to the door.

"Bwana, breakfast."

I glanced at my watch; it was 10 a.m. I was still wearing yesterday's shirt and my chin had a liberal crop of stubble. I saw the old Matron passing. All night long we had worked together.

"Sech," I asked, "do you feel as I do? Would you like a cup of tea to chase your tiredness?"

She looked at the tray, a smile lighting up her wrinkled old face. "Yes, Bwana, five teaspoonfuls of sugar for me."

She stirred her cup of weak syrup and summed up my feelings admirably when she said:

"I wouldn't mind this night duty, Bwana, if we only worked at night."



I was looking out of the window, and I saw Raheli go past. She looked ill. It was a most unusual hour of the day for a woman to be going to draw water. I poured out another cup of tea for the old woman.

"Sech, there's no one to hear; tell me the story of Raheli. Why has this change come? No longer is she happy; she goes nowhere."

Sechelela got slowly to her feet, and peered first out of the door, and then looked through the window. She moved her stool closer to the table, and in a confidential whisper said:

"Bwana, it is a very bad matter. You cannot understand it, not being an African."

"Tell me," I urged, "that at least I may know."

"Bwana," she said, "do not tell who told you."

She was obviously upset. She drank thirstily from her third cup, and then told me her story.

"It was this way, Bwana. While Raheli was cooking for us here, some strangers came to visit in Mvumi village. They came from a village far away. They are the relations of that trouble-maker, Majimbi. One of them saw Raheli, and said: 'Oh, so she is here.'"

"Yes," said the woman, "Why, is . . . ?"

"Kah," replied the first woman. "Don't you know? The Chief ordered her mother to be killed. She is a witch; she casts spells. She shrugged her shoulders."

"And so the women started talking. They went to the well, and as they pounded and ground, one said to the other: 'Truly, there have been many tragic happenings, and, lately, did not our cow dry up suddenly?' 'Yah,' said a second, 'and now I come to think of it, did not our calf die for no reason at all?' 'Hee!' said a third, 'and did not Raheli's sister-in-law lose her baby? It suddenly became ill. They took it to the witch-doctor; he made medicine, but the baby died.'"

I sniffed. "I suppose, Sech, they crammed the poor little creature with porridge, and then poured goat's fat and poisonous herbs down its throat."

The old African woman nodded. "Probably, Bwana, or perhaps they tied a cowskin charm round its neck, and hoped that would cure his gastro-enteritis."

She took up the thread of her story. "And then, at the well that evening, they remembered other things. A child had broken his arm, and one of the wells in the river had suddenly become salt. For days the whole story simmered, and then, as Raheli went to the well, she found the women looking askance at her and walking away. No one would walk before her or behind her. They feared she would cast a spell. They told stories of childless mothers, who blamed Raheli for their trouble. They would say: 'Yah, let us hide; here comes the witch.' Raheli said to them: 'Behold, I am no witch,' but they spat at her. She appealed to them, and said: 'I am a Christian,' but it made no difference. Bwana, the things that we have learned to fear for centuries are wrapped round our hearts. When she went for firewood into the jungle, she went alone. No one would work with her in her garden. Bwana, Perisi and I have gone at night to comfort her, but she is fretting. She will die, Bwana, her heart is heavy. This is the work of Majimbi; she knows Raheli's story and works with great cunning."

I went myself next day to the house. "Hodi?" I called, but there was no reply. Again I called: "Hodi—may I come in?"

This time from the smoky interior of the house came an unintelligible sound. I walked in, and there was Raheli, wrapped in a dirty black cloth, lying on the floor. She was an utter contrast to the woman who had recently helped us so ably at the

(Continued on page 10)

## Kids CORNER

By Aunt Mary

Last week, boys and girls, I told you a little about my first plane ride. It was a noisy, four-motored plane, carrying more than eighty passengers, and we flew along more than six thousand feet up. There was a little girl in the seat in front of me about the age of some of you. She was returning alone to her home in Florida from a visit with her aunt in Chicago. (Frankly, she was less excited than I—she had flown before.) I began to talk to her and found out she was lonely, so we visited a bit and then I moved back to my seat. Soon a little nine-year-old hand slipped between the seats and I got a peek at a tiny smile. I took her hand, and squeezed it a bit and she whispered, "Come up and talk to me again." Now the Lord had already reproved me a little for not talking to her about the Lord Jesus, so I unfastened my seat belt again and moved up by Carol.

We talked about her family for a while. She told me about her big sister, who is eleven, and I told her about my own four children and how old they are. Then I asked, "Do you go to Sunday School?" She answered, "No, I go to church, but it isn't a Sunday School kind." I thought, "Poor Carol! She has probably never even heard of the Lord Jesus." You know, churches without Sunday Schools usually get very few people saved. I didn't even ask her if she had trusted the Lord Jesus. I began to tell her how we are all sinners, how Adam and Eve sinned in the Garden of Eden and how each of us sins. I said, "Did you know your heart is black with sin?" She said, "No!" I thought she meant she didn't understand sin, so I began to ask, "Did you ever tell a lie? Did you ever not obey Mother the first time she called you?" "Yes," she admitted. "Then," I said, "your heart is black with sin. My heart was black with sin." Finally I gave her a chance to talk. (Most of us talk too much, don't we?)

She said, "But my heart isn't black with sin. Jesus saved me and made my heart white."

Aunt Mary is sometimes slow,

but I usually understand. I said, "Do you mean that you have been saved?" And finally the little nine-year-old girl, 6,000 feet up in the air, could tell me that in June she had knelt with her older sister in their home and asked Jesus to save her. I was both thrilled to meet another Christian, and disappointed, too, because I had hoped the Lord would let me win her to Himself.

After talking a little longer I went back to my own seat, and sat looking out the window. I was too much of a greenhorn on a plane to read much, or sleep like Dr. Rice, my father and editor of THE SWORD OF THE LORD who sat next to me. He has traveled more than a million miles on airplanes. I thrilled to the sight of the white, fleecy clouds below us, and around us, and once we passed through some wispy clouds. Sometimes the clouds blotted out all sight of the ground. The Bible says, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins" (Isaiah 44:22a). Why don't you learn that verse, boys and girls? Then, as you look up into a sky filled with pretty clouds you can remember that as those clouds keep you from seeing some of the blue of the skies, just so God does not see the sins of those who have trusted Jesus.

Don't fail to read the *Jungle Doctor* story.

### Baptist Fellowship at John Brown U.

The Southern Baptist Fellowship for the four states of Arkansas, Missouri, Oklahoma, and Texas, will hold a conference at John Brown University, Thursday, September 1, through Monday, September 5. Speakers will include Brethren Jack Hyles, Lester Roloff, Tom Landers, Clifford Clark, Percy Ray, and Paul McCray. Pastor Charles L. Pack is moderator.

## Dr. Bob Jones SAYS:



Sometimes we get very tired and are tempted to take it easy; but how can we take it easy when there is such a tremendous need today for the type work that is being done by Bob Jones University former students and present students? Our former students are scattered all over the world. Hundreds of them are on the mission field. Hundreds of them are pastors of churches. Many hundreds of them are school teachers; and, of course, many of them are businessmen and businesswomen, and husbands and wives. We tell our students that life is not divided into the secular and the sacred but that for a Christian all ground is holy ground, every bush a burning bush, and every place a temple of worship.

Recently we received a letter from a very fine young Christian fellow who was in school this past year. He has to work in the summertime to make some money to come back to school; so this summer he is a bellboy in a hotel. He writes: "Monday night when I was on duty, a young Jewish couple checked in the hotel. The man,

while waiting for his wife, started asking me what school I went to and what I was majoring in. I told him that I was majoring in Bible. He then started asking me questions about Christianity, and I explained to him how Christ fulfilled the law. I handed him a tract and loaned him my Bible. The next night he came to me and told me that that morning he accepted Christ as his personal Saviour."

If you are a real, old-time, Bible-believing Christian at heart, and if you could read the letters that come to us about the work our students are doing around the world, you would want to have a part in this work. Well, you can have a part. First: You can pray daily for the school. Second: You can recommend the school to the right kind of Christian young people. Third: You can invest some of the Lord's money in the work we are doing. Won't you let us hear from you? Thank you, and God bless you.

BOB JONES, FOUNDER  
BOB JONES UNIVERSITY  
GREENVILLE, S. C.  
(Advertisement)



## Martin, Barnhouse, and Seventh-Day Adventists

A BOOK REVIEW  
By the Editor

### THE TRUTH ABOUT SEVENTH-DAY ADVENTISM, by Walter R. Martin

In his preface, the author says, "While an undergraduate student in New York City in 1949, the writer extensively studied Seventh-Day Adventist history and theology, and concluded that 'Adventists' were a cult of Christian extraction but with enough heretical error in their doctrine to exclude them from the Body of Christ." Then he came under the influence of Dr. Donald Grey Barnhouse who writes the foreword for this book, and Dr. Barnhouse says, "As the result of our studies of Seventh-Day Adventism, Walter Martin and I reached the conclusion that Seventh-Day Adventists are a truly Christian group, rather than an anti-Christian cult." Mr. Martin and Dr. Barnhouse now work together in a broadcast and on *Eternity* magazine, although individual research and writing was done by Mr. Martin.

First, we commend Mr. Martin for a scholarly book with a great deal of documentation, five and a half pages of bibliography, four pages of index, and 239 pages in the book proper. The facts are well-established, and the large amount of actual quotations make this volume worth reading and keeping by students, editors, and teachers.

With one of the teachings of the book, of course, we agree. Those Seventh-Day Adventists who have personally trusted Christ for salvation are saved, though they may be seriously wrong in some doctrines. We trust that many individual Seventh-Day Adventists are born-again Christians. But it is only fair to say that that is not the point of the discussion in this book. The discussion centers about the Seventh-Day Adventist denomination as such and its official position. And the theme is that the Adventist denomination as such should be called a Christian denomination.

There are still certain evils outstanding in Seventh-Day Adventism generally which leave no sound basis for Christian fellowship with fundamental and evangelistic Christians generally on any large scale. Even by Adventists sources quoted in the most favorable light by Martin, these facts stand out.

1. Mrs. Ellen White's writing is still counted inspired of God and authoritative. It is true that Adventists regard the Bible as the inspired authority and that Mrs. White's writing is only additional inspiration, always to be judged by the Bible. But they regard that writing as inspired of God and authoritative adding to what the Scripture says, though they do not believe it contradicts. In this matter Seventh-Day Adventists join with false cults everywhere: with Roman Catholicism which makes the church the authority along with the Bible; with Christian Science which makes the writing of Mrs. Mary Baker Eddy authoritative along with the Bible; with British Israelism which makes the great pyramids

inspired along with the Bible; and with Mormonism which makes the book of Mormon inspired with special revelation along with the Bible. But Bible Christianity will not tolerate the competition of other authorities with the Bible. All such cults have some doctrines which they got, not from the Bible, but which they got from the other "inspired" sources. But actually any added revelation thus lessens the power and the authority of the Scriptures or tends to pervert the meaning of the Scriptures.

2. It is true that Seventh-Day Adventists are Arminian, and so tend to mix grace and works, with people getting saved by faith in Christ but they think they keep saved only by obeying. But Seventh-Day Adventism is more specific than others in that they require the keeping of the Jewish Sabbath, Saturday, and they stress the Jewish dietary laws and so constantly cast doubt on the salvation of anybody who observes Sunday and not Saturday and who eats pork chops or oysters. That does not leave much room for real Christian fellowship.

3. Again, Seventh-Day Adventists claim that their denomination is the one true church raised up for the last days. They admit that there are Christians in other churches, but teach that the other churches themselves are the Babylon of Revelation, and that eventually everybody who does not agree with the Adventist doctrine of the Sabbath takes the mark of the Beast. Like Catholics and non-progressive Campbellites who also have this high church position that theirs is the only true church of God, Seventh-Day Adventists have little room for actual Christian fellowship with fundamental Christians.

4. Fellowship with Seventh-Day Adventists generally is plainly forbidden by the command of Romans 14:1, "Him that is weak in the faith receive ye, but not to doubtful disputations." Even Mr. Martin in this book does not claim and cannot claim that Adventists are peaceful toward fundamental Christians, that they do not make division and strife. Adventists, as Mr. Martin himself confesses, not only intentionally deceive by starting services as undenominational evangelists and Bible teachers, and not letting it be known that they are Seventh-Day Adventists, but they defend this practice of deceit.

And so, in every local community and in mission fields around the world, Seventh-Day Adventists teach the unsuspecting that the only true informed Christians are Seventh-Day Adventists, that eventually all who observe Sunday after hearing Adventist doctrine, take the mark of the Beast and go to Hell.

The simple truth is that the only way for fundamental Christians to get along peaceably with Seventh-Day Adventists is to let them come in and take away the weak and untaught and unsuspecting members.

With an individual Seventh-Day Adventist a Christian might have good fellowship if that Seventh-

Day Adventist be saved and accepts the Bible as the sole authority and if he does not make a divisive issue over the peculiar Adventist doctrines. But in that case he would not be a good Seventh-Day Adventist, and would feel more at home in some sound, fundamental church.

In conclusion, we must say there are some serious faults in the book, not about the facts presented but on the conclusions reached.

1. Mr. Martin is too easily influenced by the statements of modern Seventh-Day Adventist leaders who contradict the long accepted printed statements of Adventist leaders through the years. They make good fundamental statements, but they must be received in the context of an indisputable mass of written and spoken testimony among Seventh-Day Adventism.

I can provide statements from Roman Catholic authorities avowing every great fundamental of the faith. Modernists do not hesitate to openly profess "belief in our Lord and Saviour Jesus Christ" when they do not believe that Jesus is the Christ or that He is the Saviour and they do not really recognize Him as Lord.

Christian Scientists profess most earnestly that they believe the Bible is the Word of God. Christian Science leaders openly avow that they follow the Bible; a national officer of the Christian Science Church has said so to me in my office. But their own interpretation of these statements utterly denies the fundamentals of the Christian faith.

Mr. Martin was too much impressed with the personality of the Seventh-Day Adventist leaders with whom he conversed. One must not ignore long accepted, printed official statements of Seventh-Day Adventist authorities which contradict Mr. Martin's conclusions.

2. It must be understood that Mr. Martin writes from the ecumenical viewpoint. He says (page 201), "By 'the righteousness of the law,' and fulfillment of the law, Christ and all the New Testament writers mean not the Ten Commandments but the eternal law of love. The motivating power of the universe, love, is to motivate obedience to God. By loving Him and one another, we fulfill all moral law." Now, of course, we agree that all the commandments of God are summed up in the command to love God with all our heart, mind, soul, and strength and to love one's neighbor as one's self. But we do not agree that this means love without any relation to righteousness and truth. Love does not take the place of doing right, but love makes people want to do right. So the Scripture says, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good" (Rom. 12:9). And so the Scripture says again that "the fear of the Lord is to hate evil" (Prov. 8:13).

But it is on this idea that the principal place of union is not doctrine, not truth, not obedience to God, not true righteousness, but love—that ecumenical idea is back of the plea that we should have fellowship with Seventh-Day Adventists and acknowledge the Seventh-Day Adventist denomination as a true church of Christ and "a part of the body of Christ."

We remember that this idea of "love," indiscriminating, often disobedient, and out of its scriptural setting and meaning, is the same basis on which Dr. Ockenga had as speakers at the Park Street anniversary banquet the president of the Unitarian Association of the United States and the editor of the *Christian Science Monitor*. It was on this basis of "love" that Dr. Barnhouse himself recommended so highly the Communist Hromadka, from Czechoslovakia, that partner in murder and slavery, when he came to the National Council of Churches meeting in Evanston.

And fitting with this ecumenical idea of specially loving those who are wrong in doctrine and all those who are modernists, the only sharp and sneering word I noted in this book, *The Truth About Seventh-Day Adventism*, was the reference to E. B. Jones who came out of Seventh-Day Adventism and now exposes its false doctrine. Those who make the most of love do not love the fundamentalists

## May Christian Girls Wear Slacks, Shorts, or Culottes?

By Dr. John R. Rice

Around a campfire at the edge of Clear Lake in Iowa, a group of young people gathered one night. It was in the midst of the Victorious Life Bible Conference. After a happy day of study, fellowship, soul winning, and play, these young people—about fifty young men and young women—popped their questions to me, and I tried to answer them from the Word of God. The "Reds" had beat the "Blues" in athletic contests in the afternoons (volley-ball, tennis, croquet, horse-shoes, and ping-pong), and we "Blues" had bought fudgecicles and eskimo pies for the gang. As we licked the chocolate and ice cream off the sticks, one girl asked, "What about slacks? Is it wrong for a girl to wear slacks?" As I answered her question that night, I will try to answer it for my readers, from God's Word.

The Bible is a wonderfully up-to-date Book, and it has an answer here for you who believe it.

### Slacks: Women Not to Wear Masculine Garments

In Deuteronomy 22:5 there is a striking Scripture: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God."

We believe this verse forbids a woman or girl to wear slacks, overalls, or other garments which are manifestly masculine. Everywhere except among the heathen people it is an established custom for men to wear trousers and for women and girls to wear skirts. Slacks seem to be close imitations of men's garments. They are considered so by the public everywhere. Probably that is one very strong reason why many girls and women like to wear them. But that is one convincing reason why no woman or girl should wear slacks. "The woman shall not

but love modernists and false cultists and those who go along with the major denominations.

And this ecumenical idea which would include Seventh-Day Adventists as bosom friends and Christian brothers would also include the National Council of Churches and the modernistic Presbyterian leaders according to the practice and even the teaching of Dr. Barnhouse and his associate, Mr. Martin.

In conclusion, we think this is a valuable book in facts. We do not agree with its conclusions. We hope that it will not encourage Christians to go to hear Seventh-Day Adventists preach nor to take their misleading "Bible correspondence courses" nor to hear them on the radio or TV. Seventh-Day Adventism is a false cult, misleading multiplied thousands, stealing sheep from Bible-believing churches, and everywhere stirring up strife and claiming to be the only true church while it teaches soul sleeping, teaches no eternal punishment, teaches the dietary rules of the Mosaic law, and teaches that the final mark of an obedient Christian is to keep the Jewish Sabbath on Saturday.

The book is published by Zondervan; price, \$3.50.

### Not After the Pattern

A short time ago a Salvation Army captain was preaching in Hyde Park (London) when a man in the crowd interrupted him.

"We haven't anything again' Jesus of Nazareth," said the interrupter, "but we have something again' you Christians because you ain't up to sample."

—Sunday School Chronicle.

wear that which pertaineth unto a man...for all that do so are abomination to the Lord thy God."

Men are forbidden to wear women's clothes. For a man to put on a woman's clothes makes him an abomination unto God that same way.

Why is it some women wish to wear clothes pertaining to the other sex? Evidently God has serious reasons for insisting that men do not act like women and women do not act like men. Each sex is forbidden to wear clothes that belong to the opposite sex. In I Corinthians 11:1-16 men are commanded to have short hair and women to have long hair, as a mark of their sex. We are reminded that men and women are not the same. Man is made in the image of God, but woman is the image of man. Men and women are not made alike in nature—do not have minds alike, do not have dispositions alike, do not have bodies alike. Therefore, they should not wear their hair alike, should not dress alike.

In Romans 1:24-27 we are told that the nations descending from Noah, once spiritually enlightened, hardened their hearts and so were blinded, becoming the heathen nations of the world today; and then we are told that one mark of their degeneracy was that the God-ordained distinction between men and women was destroyed. When women become masculine and when men become effeminate, when they act alike and dress alike, that is degeneracy and is abominable to God. Such people, God says, are given up "into vile affections" (Rom. 1:26).

Women often like to pattern after men. Many women and girls shout for "equal rights for women"! They want to vote; yet when they vote, they vote in exactly the same proportion as men vote, whether the question is prohibition, or moral reform, or the New Deal, or a candidate for Governor. There may be twice as many votes, but the proportion is the same. That is primarily as such women would want it to be. They want to vote because men do, and naturally apeing men, they vote the same way men do. (Not that I think votes for women is a moral question either pro or con.) Girls want to be like boys. Some of them want to smoke cigarettes like boys do. They hold their cigarettes the same way boys do, smoke the same brands boys do, and delight to do it publicly. Some girls want to curse as loud as boys do. They want a "masculine bob" for their hair. They want masculine pants for their legs. But they do not make themselves any more lovely by getting out of a girl's place.

Who admires a sissy? I saw a "House of David" baseball player with long braids down his back and I wanted to give them a good yank; and I always felt that I

(Continued on page 5)

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# May Christian Girls Wear Slacks...?

(Continued from page 4)

could lick any long-haired sissy of the lot! It is a natural feeling, that of disgust, that God puts in our hearts for unmanly men. It is remarkable that God classes a sissy, or EFFEMINATE along with the adulterers and drunkards as those that shall not inherit the kingdom of God. First Corinthians 6:9, 10 says:

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, NOR EFFEMINATE, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

To be womanly is a sin for a man. To be manly is a sin for a woman. For this reason God insists that a girl should not put on clothes that pertain to a man and that women shall not wear men's clothes. To my mind that means that a Christian girl should not wear slacks.

If a Christian girl were a native of China and through generations it was counted feminine for a woman to wear trousers, then quilted silk trousers might not be counted clothes that pertain to a man. But in America, according to the custom of our race and civilization, trousers are held to be men's clothes.

## Overalls—Convenience for Farm Women

By the lake in the flickering firelight, an Iowa farm woman asked me another question. She said, "On the farm some of us women help milk cows, help in the fields, ride tractors, and ride hay wagons. For the sake of convenience and modesty, some of us prefer overalls to dresses. Is that wrong?"

I take it that that Christian young woman's question was a sincere one.

Yet no convenience is as important as pleasing God. Any Christian girl should rather wear women's clothes at some inconvenience rather than wear men's clothes and be an "abomination unto the Lord thy God," as Deuteronomy 22:5 says such a woman or girl is. In other words, God wants a woman on a hay wagon or driving a tractor to still remember that she is a woman and to act like a woman and dress like a woman. She needs the same reserve, the same modesty, the womanly qualities that make women the sweet, revered, and beloved sweethearts, wives, and mothers that Christian girls want to be.

And besides, I worked on the farm for many years and many times picked cotton or did other farm work alongside of modest Christian girls who found no need to dress like men or act like men. Women and girls now make the plea that trousers are more convenient, etc., but they never said so until it became popular. Dear girls, it is worth some inconvenience to be a lovely, feminine girl and please God, isn't it?

## Shorts Versus Modesty

Should a Christian girl wear shorts? That is answered, surely, by I Timothy 2:9, part of which says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness [or womanly reserve] and sobriety."

Women should adorn themselves "in modest apparel"! It may be that shorts too are masculine and would be forbidden to a Christian girl on that ground. They are trousers and they are worn by boy scouts, African explorers, and by athletes. But there is another motive, surely not commendable, which seems to be back of the desire of some girls to wear shorts. They like to exhibit their bodies. They are proud of their legs. And usually such girls do not cover the rest of the body enough for modesty.

Doubtless many girls who like shorts do not think it through as definitely as that. Of course, they do not want to be immodest. They simply want to be like others. There is a thrill, no doubt, in dressing somewhat daringly. There is some excitement, no doubt, in attracting attention, particularly the attention of men and boys. But if you analyze that motive, Christian young women will find it unworthy of one who seeks to please Christ. Girls who smoke and drink and are noisy in public are daring, too, and attract attention, but that is not being modest. Neither are shorts included in the Bible classification, "modest apparel."

We believe that many fine Christian girls are tempted to follow the fashion in trend and dress like the world without intending to be immodest. But girls who prefer to serve Christ and follow Him ought not to wear clothes that will tempt men, that will deliberately attract uncommon attention to their legs. It is worth missing the gaze of the world for a girl to adorn herself only "in modest apparel," as the Scripture commands.

So to this editor it seems that Christian girls and women should not wear shorts for a double rea-

son. First, they should not wear clothes that are masculine; and second, they should wear modest apparel.

## Culottes: What Are They? Not Men's Wear!

Another girl by the campfire in Iowa asked, "What about culottes?" I was embarrassed to admit my ignorance, but after inquiry I found that they are the divided skirts which women sometimes wear for horseback riding. They are more popular now. To me they seem to be modest apparel, proper enough when needed. Certainly they are not masculine clothes. I never saw a man wear anything like a divided skirt, and I can see no reason why they are not all right whenever occasion demands, if modestly worn.

And will you remember, you gray-heads who may read this column, that old-fashioned styles are not necessarily any better than new-fangled ways. Hoop skirts and bustles and trains and leg-o-mutton sleeves, piled-high pompadours on the head filled with "rats" of matted hair were just as silly as many modern styles. We must remember, too, that the Bible does not say how many inches from the floor a girl's skirt should be, nor how much of her arms may show without offense.

In my opinion every Christian girl should take care to dress modestly compared with the standards of the age in which she lives. I mean no Christian girl can go as far as the world goes. A Christian girl ought to dress so as not to cause undue attention to her body. Dressing for "sex-appeal" or "it" or "oomph" is certainly an immodesty of which no Christian woman ought to be guilty. It is exhibitionism, a sex perversion which kills modesty and tempts others and invites shame. Remember then the two rules which God gives about women's dress:

1. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God."—Deut. 22:5.
2. "In like manner also, that women adorn themselves in modest apparel."—I Tim. 2:9.

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## WITH THE Evangelists

REV. LEONARD JACKSON, pastor of the South Side Baptist Church, Weatherford, Texas, writes of some blessed revival services. He says:

"My real reason for writing is to ask your counsel and advice concerning my ministry. Since April of this year, I have felt the Lord calling me to evangelism. From April 10 through the 17th, I was in revival with the Faith Baptist Church of Hurst, Texas, where Brother James Denman is the pastor. Dr. Rice, God gave me something new that week in my preaching, and I pray it never leaves. During the revival, there were nineteen coming for salvation, seven by letter, and every member of the church rededicated their lives at one time or another during the meeting. On the closing evening of the revival, we had a 'Repentance Bonfire' on the parking lot and the people brought their dirty magazines, calendars, books, ladies' shorts and halters and pedal pushers, playing cards, poker chips, and some even brought phonograph records to burn as fruits of repentance as Acts 19:19 records. One man called me long distance at 12:30 a.m. on the Thursday morning of the meeting and I drove to his house and he surrendered to preach the Gospel then and publicly that night. This all happened in a church with 130 members.

"In the first four days of June, I was invited to the Agnes Independent Baptist Church for a week end revival. The church was without a pastor and is in a community of only about 100 people, but the dear Lord Jesus saw fit to pour out the blessings on us and God saved four precious souls there and 11 rededicated their lives and made vows to serve the Lord Jesus and win souls. Praise the Lord for His goodness!

"Last night, I closed a six-night campaign with the Bible Baptist Church of Fort Worth where Brother M. R. Robinson is pastor. During the meeting, we had the joy of seeing twenty additions to the church, thirteen for salvation and baptism and seven by letter."

This editor knows Brother Jackson well. He is Spirit-filled, attractive in his presentation of the Gospel, true to the Bible. I trust that God is leading him out into full-time work as an evangelist. Churches or pastors interested in his revival ministry may write him at South Side Baptist Church, 1115 South Brazos, Weatherford, Texas.

## Patience

After several hours of fishing the little girl suddenly threw down her pole and cried, "I quit!"

"What's the matter?" her father asked her.

"Nothing," said the child, "except I can't seem to get waited on."



# LAST CHANCE!

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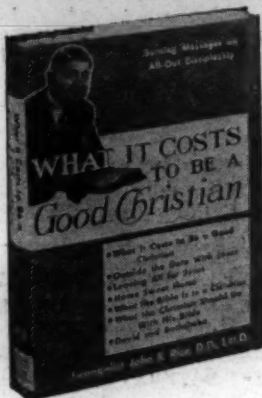
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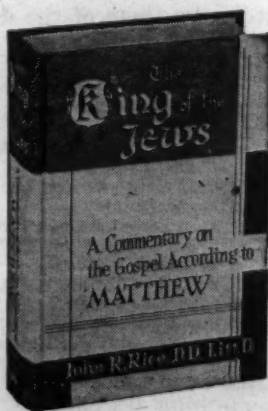
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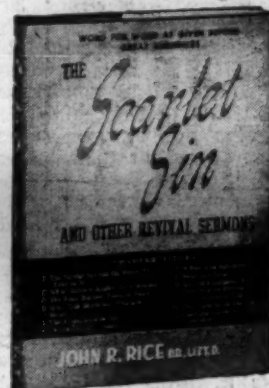
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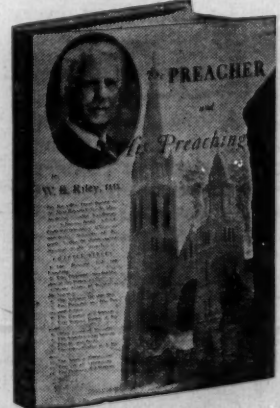
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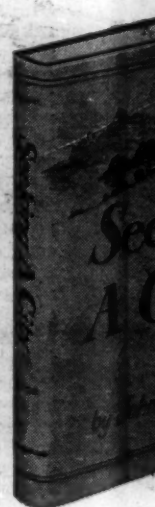
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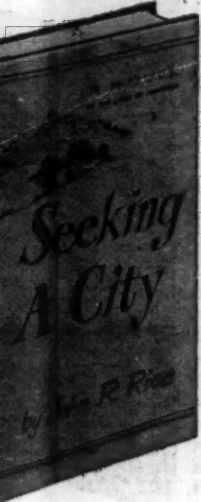
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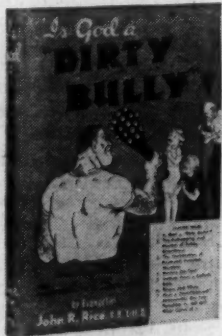
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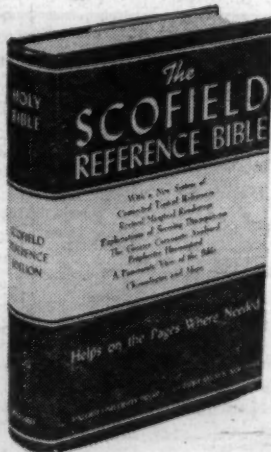
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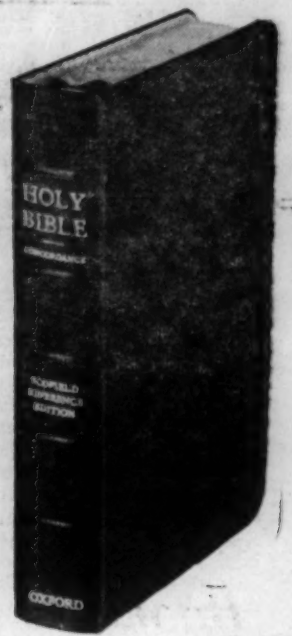
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## How He Was Saved

(Continued from page 1)

home with the children and didn't plan to return.

For two years I tried everything I could to induce my wife to come back. I feigned indifference, then reasoned, then apologized, then begged and wept...but all to no avail. During this time loneliness began to gnaw deeply at my heart. I sought release through two lines,—increased church activity and increased social relationships. The paradox was that the more religious I tried to become through church activity, the deeper into sin I seemed to be going through my social relationships.

Finally the loneliness seemed to become unbearable. I decided to risk drastic measures in forcing my wife to come back. I realized

the danger of doing something I might later regret, but I felt I could bear the present situation no longer. The day on which I was going to carry out my plan, my roommate, an unbeliever, observing my nervous behaviour at breakfast, quipped that I was acting "just nutty enough" to attend the luncheon of the Christian Business Men's Committee that day. He himself had attended before but thought they were really "off the deep end."

I was on my way to see my wife when I passed the restaurant at which the CBMC was meeting and realized it was lunch time. Since I thought it would be a good idea to eat anyway, I saw no harm in stopping in.

As I heard men spontaneously telling how Jesus Christ had met the needs of their lives, my heart was stirred and I stood up and blurted out something about the present crisis in my life. One man immediately stood up and began

praying for me, and I was greatly touched as I realized he was weeping in his prayer out of compassion for me.

Following the meeting I met Bob Seelye, a man who was to become one of my closest friends. With a big smile, he asked, "Ray, are you a Christian?"

I looked at him somewhat surprised, wondering if he hadn't heard me confess my need and pray to God at the meeting, but to buttress my position, I went on: "Why, of course. I'm a Sunday School teacher at Trinity Lutheran Church and I'm the advisor for the Lutheran students at Whittier College."

Still smiling, he asked me again, "But are you really a Christian?" Defensive and a little irked, I said stoutly, "I have been baptized and confirmed and I certainly do believe in Christ!"

Undoubtedly realizing he had gone as far as he could go with me, Bob continued smiling as he

said, "That's fine, Ray, because then I know you'll enjoy reading this tract."

Though I accepted it politely, as I read the title, "What Must I Do to Be Saved?" I thought that Bob must be from some off-beat denomination or fanatical group. I pushed the tract into my pocket, never intending to read it.

It was two days later in the Whittier College public relations office at 4 p.m., Friday, December 13, 1957, while mulling over the possibility of another lonely Christmas separated from my family, that I reached into my pocket and came across the tract, "What Must I Do to Be Saved?"

I began idly thumbing through, but as I read, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," something spoke to my heart. I realized that for all the outward signs of success I had, the props of my life were rapidly disintegrating, and that inwardly I had already gone to pieces.

When challenged by the coupon on the back of the tract to acknowledge my sins and accept Christ, I realized that my signature would mean the surrender of my whole life to Him. A week earlier I had responded to the challenge of Matthew 5:40, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also" by signing over to my wife the deed for the house

we had been wrangling about for months. Just as surely as the signature for the house had transferred ownership, I realized now, as I signed, that I was transferring one hundred per cent ownership of my life to Jesus Christ.

I clipped the coupon, inserted it in an envelope, and as I walked down the corridor of the now quiet classroom building and out to the mail box, I experienced a wonderful sense of relaxation and peace.

All I knew for certain was that I now belonged to Him.

Though I did not spend that Christmas reunited with my family and though my wife, not a Christian, subsequently remarried a Jewish man in San Francisco, I have never stopped marveling how God's love and warmth have dispelled the loneliness of my heart and how Christ has faithfully proved all-sufficient for my every need. Though many times I have keenly missed my family, I have experienced the reality of II Corinthians 12:9, "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

My one prayer is that through this testimony others who are experiencing anything similar to what I did will surrender their lives to Jesus Christ.

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## Billy Graham . . .

(Continued from page 1)

in our attitudes." He says that is to "act pagan." He suggests that one who believes the Bible, but opposes modernism and liberalism is "a modernist in our living."

So I think we may say that our headline is exactly accurate. "Billy Graham says both he and God like modernists better than fundamentalists."

### 2. Dr. Graham Tries to Line Up the Church Member Against a Bible-Believing Pastor

The pastor, obeying the Scriptures, opposed modernism. A church member who was not against modernism and did not want the pastor to defend the faith writes Dr. Billy Graham and Dr. Billy Graham encourages this man or woman to buck the pastor, infers that the pastor is "a Pharisee," that he was pagan in his actions and did not walk as a Christian, because he defends the faith!

That seems to me to be a sorry business for any evangelist.

### 3. Dr. Graham Twists the Scriptures and Perverts Them to Call Fundamentalists "Pharisees"

Dr. Graham said, "It is interesting to note that Jesus spent more time rebuking the Pharisees who were the 'fundamentalists' of His day than He did the Sadducees who were the 'modernists.'"

Now that is a very interesting statement, and Dr. Graham has made it so often that thousands have been quoting him. Doubtless many ignorant people do not know any better. But Dr. Billy Graham is not ignorant. Dr. Graham was once on the Co-operating Board of THE SWORD OF THE LORD and knew and approved the statement of fundamental doctrine which appears on the front page of every issue, "...Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ." And Dr. Graham knows, of course, that every fundamentalist in the world, in the accepted meaning of the term, stands for those essentials of the Christian faith, with the exception that a few fundamentalists do not believe in the premillennial return of Christ, although they do believe in the literal return of Christ. And Dr. Graham also knows that the Pharisees in the time of Christ did not believe in a single one of those essentials of the Christian faith.

Dr. Graham knows of course that Jesus rebuked the Pharisees, saying, "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For

laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition" (Mark 7:7-9). The Pharisees rejected the Word of God; fundamentalists believe in the verbal inspiration of the Bible. In fact, that is one reason Dr. Graham does not like them, because they insist so much on the importance of the verbal inspiration of the Bible, and he by choice runs with the crowd who do not believe the Bible is verbally inspired and authoritative. I am sure Dr. Graham does not mind a man believing the Bible, but he does not want to defend the Bible if it offends modernists. So on the matter of inspiration and authority of the Bible, the fundamentalists are not Pharisees, as Dr. Graham certainly knows.

Again, all fundamentalists believe in the deity of Christ, His blood atonement, and of course in the virgin birth and bodily resurrection and miracles of Jesus which are involved in His deity. But the Pharisees did not believe in Christ's deity nor in the blood atonement.

The Pharisees did not believe in "salvation by faith," but fundamentalists do, and make it a special issue, as Dr. Graham well knows.

Here Dr. Graham is simply using bad names to discredit people whom he does not like. Jesus plainly said, "...Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). So the Pharisees were generally unsaved, but Dr. Graham does not believe that fundamentalists who stand up for Christ and the Bible and the blood atonement are usually unsaved. He does not think that about W. B. Riley and H. A. Ironside and Charles Trumbull and C. I. Scofield and R. A. Torrey and Billy Sunday. He does not think that about Dr. Bob Jones or about me, and has said so. In fact, he does not mean it at all. That is simply an epithet to get even with people and to hurt their influence.

In Matthew 23, Jesus said seven times, "Woe unto you, scribes and Pharisees, hypocrites." He called them "fools and blind." He said, "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Jesus said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Jesus showed that the Pharisees were unconverted, they were wicked in their lives, they stole from widows, and so the term of Pharisee now in the English language means hypocrite, an unsaved man pretending to be saved. And Dr. Graham said that they were the "fundamentalists." Now Dr. Graham knows of course that

(Continued on page 10)



## Witnessing for Jesus

(Continued from page 1)

few are real witnesses for Jesus. We find all the characteristics of the kind of witness God would have us be embodied in Paul. Do you want to be a witness for Jesus? Do you want to be a real scriptural soul winner? Do you want to talk big, act pious, and seem to be religious; or do you want to let your light shine as a sincere child of God?

If you are to be a powerful and fruitful witness, there are six characteristics set forth in the Scriptures that have to be found in you.

### I. A True Witness Is One Who Witnesses

You cannot be a witness without witnessing. The expression, "... saying none other thing," seems to leap out at me as I read Acts 26:22. Paul said, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things..." Paul had something to say about Jesus. I think he was the right kind of witness. Psalm 107:2 reads, "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy."

When two or more Christians get together, their subject of conversation should be the loveliness of Jesus. God wants every Christian to be a witness! God wants you to be a witness. God wants you to talk about Jesus. If Christian people spent as much time talking about Jesus as they spend talking about Christians, long before now we would have won thousands to Christ whom we have let go to Hell. "Saying," "saying," "saying"—Paul had something to say.

Proverbs 14:25 is a wonderful verse: "A true witness delivereth souls." A true, born-again witness is delivering somebody. One of the marks and characteristics of a witness is that he witnesses.

One time I was visiting in the home of a man who said to me, "Sure, I am a Christian. Sure, I believe in talking about Jesus at the right time and at the right place, but I don't believe in having quite as much to say about it as you seem to."

The first thought that came to me was that if I had the kind of religion he had, I wouldn't talk about it either. Then I thought, "When is the wrong time and where is the wrong place to mention the name of Jesus? Anytime and anywhere it is proper to witness for Jesus Christ."

There is a wonderful lesson on witnessing in the 28th chapter of Exodus. Every believer is a priest unto God. In Exodus that priest who lifted up the corner of the veil and went in to the "Holy of Holies" had a basin of blood. Seven times he would dip his fingers in that blood and sprinkle it on the Mercy Seat, and all the time his body was moving. The Bible tells us that about the bottom of his clothing there was "a bell and a pomegranate," "a bell and a pomegranate," "a bell and a pomegranate" all the way around. A pomegranate is a seed, and seed in the Bible speaks of life. There was a seed and a little golden bell, a seed and a little golden bell all the way around. There was life and there was ringing. There was life and there was testimony to that life.

That is what we mean when we speak of a ringing testimony for Jesus. Every Christian ought to be a ringing testimony for Jesus. I wonder if those who never witness are alive in Christ. A true witness is one who witnesses.

### II. A True Witness Is One Who Witnesses Everywhere

Twentieth-century Christianity has become a "churchified" Christianity. That is a great curse. People are Christians in the house of God. They are Christians on the Lord's Day. Did you ever notice in the Book of Acts where the early Christians witnessed? First of all, they witnessed in the synagogue, which didn't belong to them and wasn't made up of their crowd. It was made up largely of Jews who didn't believe in Jesus; nevertheless the Christians went to those in the synagogue with the gospel.

In Acts 16:13 we read, "And on

the sabbath we went out of the city by a river side..." They went down by the river. That is a humble place, isn't it? Paul and Silas went down there because "prayer was wont to be made." Down by the river a woman was saved and a church was born. Where? Not in a beautiful structure, but down by the river side.

In Acts 16:25 we learn that Paul and Silas witnessed in prison. They could put Paul in jail, but they couldn't seal his lips. At midnight from his born-again, Spirit-filled soul there floated a melodious song out of the darkness and stillness of his persecution. He witnessed in the prison.

In Acts 17:17 we learn that Paul witnessed at the market. I wonder if it ever occurred to you to say a word for Jesus when you go to the market? Paul went to the market place in Athens, and there he disputed daily concerning the things of Jesus Christ. Everywhere — synagogue, riverside, in jail, down at the market.

In the 20th chapter of Acts we see Paul going from "house to house." Paul was a busy preacher. Paul was as busy as you have ever thought of being. Paul was busier than any seminary student. Paul was busier than any secretary. Paul was busier than any school teacher. Paul was busier than any modern preacher. Paul was busier than any song leader. Paul was busier than any piano player. Paul was busier than any deacon. The Bible tells us that by the space of three years Paul ceased not to warn everyone night and day with tears.

When a Christian gets too busy to be a witness, he is too busy to have the hand and power of God on his life. I don't care how pious he is. The thing that grieves my heart is this kind of a Bible-conference sort of Christianity that talks about the deeper life and writes little things down in a notebook but never does one thing to win a lost soul to Jesus Christ. I don't care for it. I don't think it adds up. I have heard people talk about how much they know about the Scriptures. How much you know isn't worth a snap of your finger unless you are putting it to practice to win somebody to Jesus. I have heard people gloat in their separation who never won a soul to Christ. The Bible teaches that everywhere, all the time, you and I are to be witnessing for Jesus.

Paul did it from "house to house." He did it in a particular house. In Acts 28 we find him in a hired house. There as a prisoner with ball and chain on him, he cried to God until God sent a parade of soldiers to him and other visitors to whom he witnessed. He never shut up. He never quit speaking. Down by the river side, in prison, in everybody's house, in his own house, in the synagogue, in the market place—all the time, everywhere, in every way Paul was a witness. That is what God expects of you and me. I don't know how you feel; but when I measure my puny life by the life of a man like Paul, I cry out in the words of Paul, "O wretched man that I am! who shall deliver me from the body of this death?"

God have mercy on us as a church. We have bragged on ourselves so much for being a witnessing, soul-winning people that we have just about bragged ourselves out of business. That is what we have done. Here is a man who witnessed everywhere. According to Philippians 1:12, 13, he even witnessed in the king's palace.

### III. A True Witness Never Quits Witnessing

A true witness never quits; he won't give up. There is an expression in this verse that stirs my heart. Paul said, "... I continue." If you will examine this expression, you will find that it means, "I stand firm." It is equivalent to saying, "I will never, never give up."

I don't see how a man could be a Christian anywhere for seven years and never win a convert, but Alexander Carrier went to India, preached, prayed, lived for God, and witnessed for seven long years without having one convert. He said, "I'll never give up until God gives me some souls of these Indian people." Seven years with-

out a convert. I wonder if I could preach for seven years and never see a soul saved. I wonder if you love Jesus enough to knock on doors for seven years and never see a soul saved. I wonder if you love God enough to teach a Sunday School class for seven years and never see a soul saved. My friend, the Bible teaches us to never, never give up.

I think a Christian worker faces two tremendous temptations in this matter of witnessing. First of all, he is tempted to get conceited because of good results. This will hinder, hurt, and harm the work. The Devil will try to get you to become conceited if you are doing some good for God. If he cannot get you to become conceited, he will get you to become discouraged.

I think of David in the Old Testament when he was so hated they would stone him; yet I Samuel 30:6 says, "... David encouraged himself in the Lord his God." He never would give up. God give us Christians who will never weary in well doing but who will keep on keeping on until God gives the victory.

### IV. A True Witness Sticks to the Word of God

In Acts 26:22 Paul says, "... witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." The prophets and Moses were Paul's Bible, and he said, "I witness none other things than the Bible." I never ask anybody to witness about anything else.

Paul knew three things about the Bible. He knew that it was inspired. He wrote to the younger preacher, Timothy, and said, "All scripture is given by inspiration of God." He knew that it was written by the Holy Spirit; he knew that it was the very breath of the Holy Ghost of God. As Peter said, "Holy men of old were moved and borne along." They wrote as they were borne along by the Holy Ghost. He knew that it must be declared. Notice what he said in Acts 20:27, "For I have not shunned to declare unto you all the counsel of God."

What difference does it make what you believe, or a church believes, if we don't make it known. We can be ever so correct doctrinally, but if we do not declare it, it is of no use to anybody. Paul preached the Word of God and nothing but the Word of God. He preached the virgin birth; he preached the vicarious death; he preached a victorious resurrection; he preached a visible return, and he made it all center in One glorious, beautiful personality—Jesus Christ. That is what God wants us to do. Christians, God wants us to be witnesses.

I like what I heard about a Moody Bible Institute student years ago. He had just been saved. He had gotten hold of some Scripture verses, and they had gotten hold of him. One of these was Hebrews 9:27, "And as it is appointed unto men once to die, but after this the judgment." The thought gripped him. "Every man must die and meet God."

He went out to try to help somebody get ready to meet God. He met a man on the street and asked, "Sir, are you a Christian? Are you saved?"

The man said, "Son, I don't believe the Bible."

The young student then quoted Hebrews 9:27, "And as it is appointed unto men once to die, but after this the judgment."

The man said, "Son, I told you that I don't believe in judgment; I don't believe in life after death; I don't believe the Bible; so you are wasting your time."

The student backed up a step, looked him square in the eye, and said, "It is appointed unto men once to die, but after this the judgment."

The man repeated, "You are wasting your time, foolish young man. I do not believe the Bible."

With tears in his eyes the young man repeated the verse, "It is appointed unto men once to die, but after this the judgment."

The man dropped his head and said, "If that be true, God have mercy on me!" The man said, "That is true because it is in the Bible."

"Then pray for me." My friends, if God's Holy Book could grip your heart and mine

and set us on fire, the city where we live would know it. I am concerned and burdened to the place that I can hardly think of anything but the multitudes that are not being reached for Jesus. God pity the church that ceases to reach people for Jesus. No church ever stood still. Forward under the hand of God is the direction a God-called and God-blessed church will go. Any other kind of church will go backward; this land is filled with churches that are going backward. God help me never to let mine go backward. We as Christian people need to think seriously about the direction in which we are moving.

### V. A True Witness Always Exalts Jesus

In Acts 26:23 we read, "That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles." Three important things in this verse are "suffer," "rise," and "show."

The expression "show" is a part of the airline vernacular. If a passenger purchases a ticket and yet does not come to board the plane, it is said that he didn't show. They mean that he did not appear.

Thank God, Jesus "showed." They took Him down from the cross; put Him in His tomb; and the Roman government put its seal upon the tomb. Back of that seal was all the power of Roman legions; nevertheless, Jesus had told His own dear people that He would arise—that He would "show."

On the third day this old world shook with a convulsion, rocks were rent, and a living Jesus walked out of the tomb. This same Jesus lives today, and since Jesus lives, I am never going to hang my head and admit defeat. Never! Never!

A true witness exalts Jesus Christ, not self. If I had been working for self, I would have quit long ago. There is not enough money in Michigan or the United States of America to get me to carry the load I carry 24 hours a day, 7 days a week, 52 weeks a year just for people, but I'll gladly do it for Jesus. I am not a hired man; I am a called man; God called me.

## Hand in a Vase

Remember the little boy who had his hand fast in a vase? He ran to his father for help, and his father soon discovered that he had his fist tightly clinched inside the vase. "Open your hand, my son," said the father, "and it will come out easy enough." "But Papa," cried the child, "if I open my hand I'll drop my penny."

A true witness exalts Jesus Christ.

### VI. A True Witness Has the Help of God

In our text Paul said:

"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."

In my Bible I underlined that expression, "Having therefore obtained help of God." What is that help? It is what Zechariah spoke of in these words: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." It is what Acts 9:17 speaks of when it tells us that the Apostle Paul was filled with the Holy Ghost.

A preacher friend of mine told me that once after he had preached a sermon such as this, a young man came up to him, looked him right in the eye and said, "I want to ask you a question."

The preacher said, "Ask it, young man."

The young man then asked, "Are you filled with the Holy Spirit?"

Suppose someone were to ask you that question today? What would your answer be?

### MY DECISION

I have read Dr. Malone's sermon entitled, "Witnessing for Jesus," and I am convinced that I have not been the kind of witness I ought to be. Right now, I purpose in my heart to be a better, more faithful witness for Christ than I have ever been in the past.

Signed \_\_\_\_\_  
Street \_\_\_\_\_  
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# Jungle Doctor . . .

(Continued from page 3)

hospital. She had aged ten years in as many days. I spoke to her, but she just shook her head. I talked to her of God, and of His power, but again she shook her head. At last with a feeling of absolute inability to do anything I got up to go.

I sometimes wonder whether I

should have done what I did next. I saw a hospital nurse, dressed in black, coming furtively to the house. She did not see me, but slipped in, as she thought, unnoticed. She squatted down beside the woman, who lay motionless on the floor. Tender terms of endearment came from her lips. "I do not fear you, little mother," she said; "do not grieve at the vain words of the women."

Raheli shook her head, and in

a flat, toneless voice said: "I am alone in the world; alone at the firewood, alone in the garden, alone in the home. My heart is alone, my husband's relations are frightened of me. My children have been sent to relatives. I am weary of life; I long for death."

"But," said Perisi, "do you not fear the hereafter?" The woman shook her head. "Why should I?" "But listen," said Perisi again

in a firm voice. "I could shake you! Let the Bwana take you to a new country, to the C.M.S. Hospital at Kilimatinde. It is a hundred miles away."

Raheli shook her head. "Are not tongues longer than that? Do not words fly like dust storms?"

"Hongo," replied the nurse, "His Book says: 'Let not your heart be troubled.'"

Raheli stood up. "Mwanagu—my child—I long to be with God. I cannot bear to live as I am living, and you must not come, for they will say that you, too, are a witch—you whose life has been painful from birth—you, too, have yet to suffer untold things."

Perisi stepped back involuntarily.

"I have no fear for the future. My life is in the hands of my Father, God."

Raheli went on unheeding in her weak, sing-song voice.

"My days are few; your days are many."

The effort seemed to have cost her much. She sat down again. "Bring me water," Perisi held a gourd to her mouth. She drank thirstily. There was the noise of someone walking past in the darkness and then came a crackle of horrible laughter. My skin crept, I heard a gasp from Perisi. She pulled her black hood over her head and ran through the door into the gloom.

That evening, at home, I sat listening to a performance of a

Beethoven Symphony, from New York, on short wave, and as I turned it off, I heard weird singing, the throb of dancing feet and, above it all, a ghastly wailing sound. The drums stopped, and the night was still in a sinister way. I wondered what it all meant.

Next morning, I heard that Raheli was dead, and once again I plied Sechelela with tea and questions. But this time she, too, was silent. She shook her head.

"Bwana, you are a European. You can speak our language, and understand us a little, but how can you know Chigogo *chetu*—our customs, our life? There are things too dark for a white man's mind to grasp."

I watched her walk slowly back to superintend the bathing of the African babies, and I thought of the tragedies hidden in those mud huts that basked in the bright sunlight of Equatorial Africa.

In the burning heat of midday I saw Majimbi walk boldly up to the hospital, pause, and then spit on the wall. Again came the same harsh crackle of laughter that I had heard the night before. Daudi put down his test-tube and said: "Yoh, Bwana, truly that woman of trouble feels she had double revenge. We must be very, very careful."

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## Searching the Scriptures

Luke 15  
Lost Things Found

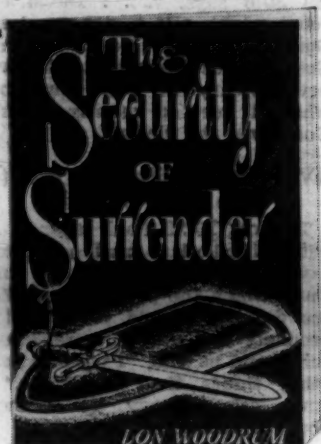
### Clues Across

- 1 "thou has killed for him the fatted \_\_\_\_\_"
- 5 "For \_\_\_\_\_ my son was dead, and is alive again"
- 8 "Likewise, I \_\_\_\_\_ unto you, there is joy in the presence of the angels"
- 9 son of Joram (Matt. 1:8)
- 11 initials of two mountains from which Barak came down (Judg. 4:14)
- 12 "What \_\_\_\_\_ of you, having an hundred sheep"
- 13, 29, 41 "This man \_\_\_\_\_ and \_\_\_\_\_ with them"
- 17 pleaded
- 19 "yet thou never gavest \_\_\_\_\_ a kid"
- 20 a son of Benjamin (Gen. 46:21)
- 21 "this \_\_\_\_\_ thy soul shall be required of thee" Luke 12
- 24 "there came a \_\_\_\_\_ to him, beseeching him" Mark 1
- 26 "\_\_\_\_\_ likewise, whosoever he be of you that forsaketh not all that he hath" Luke 14
- 27 "he is a \_\_\_\_\_, and the father of it" John 8
- 28 "Lo, these many years \_\_\_\_\_ I serve thee"
- 29 see 13 across
- 31 "\_\_\_\_\_ when he came to himself"
- 33 initials of two cities from which Abraham came (Gen. 11:31)
- 34 initials of two sons of King David (II Sam. 13:1)
- 35 "the eyes of the Lord run to and \_\_\_\_\_ throughout the whole earth" II Chron. 16
- 36 "a millstone were hanged about his neck, and he cast into the \_\_\_\_\_" Luke 17
- 38 "Joseph remembered the dreams which he \_\_\_\_\_" Gen. 42
- 40 a powerful explosive
- 41 see 13 across
- 44 "Rejoice \_\_\_\_\_ me; for I have found the piece which I had lost"
- 48 initials of Jacob's father and his first wife (Gen. 25:26; Gen. 29:25)
- 49 mighty man loyal to David when Adonijah rebelled (I Kings 1:8)
- 51 a son of Caleb (I Chron. 4:15)
- 53 "Lo, these \_\_\_\_\_ years do I serve thee"
- 54 "he divided unto \_\_\_\_\_ his living"

### Clues Down

- 1 "his father saw him, and had \_\_\_\_\_, and ran, and fell on his neck"
- 2 "the valley of the mountains shall reach unto \_\_\_\_\_" Zech. 14
- 3 "he took it down, and wrapped it in \_\_\_\_\_" Luke 23
- 4 fourth note of the scale
- 6 an article
- 7 "the \_\_\_\_\_ of the earth belong unto God" Ps. 47
- 8 "Rejoice with me; for I have found my \_\_\_\_\_ which was lost"
- 10 initials of son and grandson who reigned after David the king (I Kings 11:43)
- 14 the Ezrahite, who was a very wise man, but not as wise as Solomon (I Kings 4:31)
- 15 "he would fain have filled his belly with \_\_\_\_\_ husks"
- 16 "How many \_\_\_\_\_ servants of my father's have bread enough"
- 18 "sweep the house, and seek \_\_\_\_\_ till she find it?"
- 22 "Can a bird fall in a snare upon the earth, where no \_\_\_\_\_ is?" Amos 3
- 23 "I give unto you power to \_\_\_\_\_ on serpents" Luke 10
- 25 initials of two men who feared God, but one who stood for Him, and one who served Him secretly (I Kings 18:2, 3)
- 29 "Cast thy burden upon the Lord, and he shall \_\_\_\_\_ thee" Ps. 55
- 30 "it is a \_\_\_\_\_ thing that the king requireth" Dan. 2
- 31 "He hath shewed strength with his \_\_\_\_\_" Luke 1
- 32 "as it was in the days of \_\_\_\_\_, so shall it be also in the days of the Son of man" Luke 17
- 35 "when he had spent all, there arose a mighty \_\_\_\_\_ in that land"
- 37 "I took the little book out of the angel's hand, and \_\_\_\_\_ it up" Rev. 10
- 39 "these many years \_\_\_\_\_ I serve thee"
- 42 "Let us search and \_\_\_\_\_ our ways, and turn again to the Lord" Lam. 3
- 43 "But when \_\_\_\_\_ was yet a great way off"
- 45 a cap
- 46 "\_\_\_\_\_ and he smelleth the battle afar off" Job 39
- 47 "and \_\_\_\_\_ no more worthy to be called thy son"
- 50 "\_\_\_\_\_ was meet that we should make merry"
- 52 "make \_\_\_\_\_ as one of thy hired servants"

**Free!**  
for correct, prompt answers to  
Puzzle Number 35



By Lon Woodrum

Lon Woodrum is well-known among Christian circles as a writer of outstanding, prize-winning Christian fiction such as "Inherit the Earth," "Eternity in Their Heart," "Of Men and Of Angels," and "If You Hear a Song." But in this booklet Mr. Woodrum shows that he can present fact as beautifully as fiction and his pungent pen draws heart-warming truth from the simple statement of John 6:11, "And Jesus took the loaves." The pages may be clouded repeatedly from tear-filled eyes moved with gratitude to God for what He is able to do and is doing for those who love Him and follow Him fully, but the one story centering around the sonnet he wrote for the beautiful, young wife who asked for his help when the doctors told her she could not live, will amply reward any effort you expend to get this booklet. Be sure you don't miss it!

## THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.
2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print on a separate sheet of paper your name and address and the answers according to the clue numbers given. If you print your answers on a separate sheet of paper, please put them in the same form as the puzzle rather than in columns. This makes them much easier to check and also reduces the possibility of mistakes. Entries will not be returned.
3. In order for you to receive this week's prize booklet, *Security of Surrender*, your entry must be postmarked by midnight, September 5, 1960. If your paper arrives after the deadline date, please place the date of arrival on your puzzle entry. The answer to Puzzle Number 35 will appear in the September 16 issue of THE SWORD OF THE LORD.
4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! They are important! At the end of the year (1960) those who send us 48 coupons will receive a copy of the popular book, *Home: Courtship, Marriage and Children*. Those who send only 40 coupons will receive a copy of the book, *The Soul Winner's Fire*. And those who send 25 coupons will receive a copy of *Apples of Gold*, a beautiful book of 153 heart-warming Christian poems. Remember that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may

## Billy Graham . . .

(Continued from page 8)

the fundamentalists, the Bible believers whom he here slanders, are not generally unsaved and are not generally hypocrites who do not believe in conversion and do not believe the Bible. He only uses such terms to hurt the influence of those who defend the Bible and oppose yoking up with modernists. And that, it seems to me, is a very bad business.

No, I suspect that Jesus would be more likely to use the term "He addressed to the Pharisees to that archbishop in London who sipped his liquor while he talked to Dr. Graham and Dr. Graham got his endorsement, or that Episcopal rector whom I know, who has dances regularly in his church, but was the first one to lead in prayer in Dr. Graham's meeting, or that publisher in New York who collects millions of dollars yearly for liquor advertising in his magazines and was on Dr. Graham's committee to control the New York campaign. Or surely the Lord would say the same thing, "Woe unto you, scribes and Pharisees, hypocrites" to unconverted men pretending to be Christians and pretending to be Gospel preachers but men who have never been converted and who do not believe the Bible, and spit on the old-time Gospel of the atoning blood, yet are on Dr. Graham's committees and platforms regularly, and lead in prayer, men like Dr. McCracken of Fosdick's Riverside Church, New York.

### 4. Bad Company Rubs Off on Good People

Dr. Graham is not himself a modernist. According to his own statement he believes the Bible and believes in the virgin birth

not be exchanged with one another. The winning of a prize is on an individual and not a group basis. Also, duplicate coupons will not count as two separate coupons. When you receive duplicate coupons and prizes, please return them. Please limit all correspondence to only necessary items, and ALWAYS INCLUDE YOUR COMPLETE ADDRESS.

### Answer to puzzle No. 32

THE LORD WHOM  
HOAR NO DA GO  
ERROR OWEST U  
YE SEEK SHALL  
BLIND COINED  
H END KILN H  
ASA EWE AG AI  
DESTROY T BN  
RET U E TIC  
SUDDENLY COME  
EG ELDER AN N  
N I O T L S  
TO HIS TEMPLE

and the blood atonement and in salvation by faith. I do not say and I never have said that Dr. Graham is a modernist. I rejoice in every soul ever saved under his ministry and I rejoice when the Gospel is preached, whether it be preached of contention or of good will, "whether in pretense, or truth," and like Paul "I therein do rejoice, yea, and will rejoice" (Phil. 1:18).

But Dr. Graham, by running with modernists, by having them on his platform, by seeking their favor, has grown to talk always to please them. Not a word in this article, which is about modernists and modernism, would offend any of them! The only hard words Dr. Graham has are for Bible believers and those who defend the faith and stand up for Christ and the Bible.

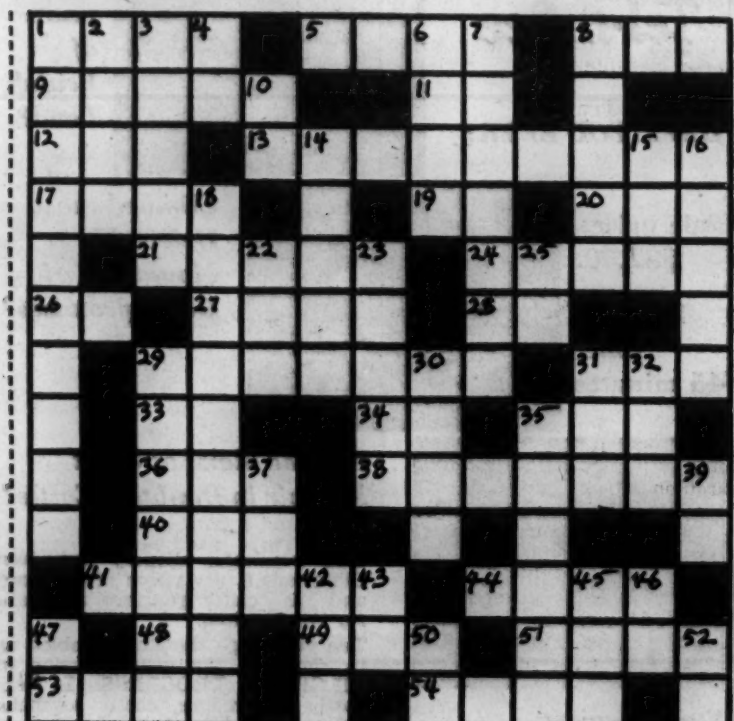
Notice also that even the language is modernistic language. He says, "Sometimes we make a mistake by taking a negative approach . . ." D. L. Moody never used that kind of language, nor did Billy Sunday, nor R. A. Torrey, nor H. A. Ironside, nor W. B. Riley, nor Bob Jones. That language which insists on "a positive approach," insists that one should never preach against sin, never offend anybody, never demand that people repent—that is the language of unbelievers, the language of humanism and modernism. It is not Gospel language and it is not fundamental Christian language. It is wholly unknown to the Bible. The very idea of trying to please all the wicked is itself abhorrent to the Scriptures and to New Testament Christianity. But Dr. Graham, by running with modernists, has taken up their language, and quotes unbelievers and tries to please them while he berates the people of God who gave him his start and give him the only real prayer support that he has!

Dr. Billy Graham says that both he and God like modernists better than fundamentalists. But I still like the old-time fundamentalists who do what God said they should in contending for the faith, in being "beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). I am for fundamentalists who like Paul say, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8, 9).

Now all who wish to write and berate us who believe the Bible, be sure, first of all, to say, are you a Bible-believing fundamentalist yourself? And then second, do you agree with Dr. Graham in calling fundamentalists Pharisees and hypocrites and unsaved people?

Deadline: September 5, 1960

Puzzle No. 35



Mail to: Puzzle Editor, SWORD OF THE LORD, Wheaton, Illinois  
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## What Salvation Is

(Continued from page 1)

could not have bought a dollar's worth of anything; the next day she could go and buy a thousand dollar's worth of whatever she wanted. What made the difference? Why, she had married a rich husband; that was all. She had received him, and of course all he had became hers. And so you can have power if you only receive Christ. Remember, you can have no power without Him. You will fail, fail constantly, until you receive Him into your heart. And I have Scripture authority to say that Christ will receive every soul that will only come to Him.

### Seeking a Wife

Abraham sent his servant Eliezer on a long journey to get a wife for his son Isaac. When Eliezer had got Rebekah, he wanted to be up and off with the young bride; but her mother and brother said,

"No, she shall wait awhile."

When Eliezer was determined to go, they said,

"We will inquire of the damsel."

When Rebekah appeared, they asked her,

"Wilt thou go with this man?"

That was a crisis in her life. She could have said, "No." Undoubtedly it cost her an effort; it would, of course, be a struggle. She had to give up her parents, her home, her companions, all that she loved, and go with this stranger. But look at her reply! She said,

"I will go."

I have come tonight to get a Bride for my Master. "Wilt thou go with this man?" I can tell you one thing that Eliezer could not tell Rebekah; he could not say, "Isaac loves you." Isaac had never seen his bride. But I can say, "My Master loves you! He gave Himself for you." Ah, that is love!

But bear in mind, my friend, that the moment Rebekah made up her mind to accept Isaac he became everything to her, so that she did not feel she was giving up anything for him. Ah, what a mistake some people make! They say, "I'd like to become a Christian if I didn't have to give up so much." Just turn round and look at the other side. You don't have to give up anything—you have simply to receive; and when you have received Christ, everything else vanishes pretty quick. Christ fills you, so that you don't feel these things to be worth a thought.

When a woman marries a man, it is generally love that prompts her. If anyone is here that really loves a man, is she thinking of how much she will have to give up? No; that wouldn't be love. Love doesn't feed upon itself; it feeds upon the person who is loved. So, my friends, it is not by looking at what you will have to give up, but by looking at what you will receive, that you will be enabled to accept the Saviour.

### What Is Christ to You?

What is He willing to be to you, if you will have Him? Won't you be made heirs of Heaven, joint-heirs with Christ—to reign with Him for ever and ever—to be His—to be with Him where He is—to be what He is? Think, then, of what He is, and of what He gives. You don't need to trouble yourselves at present about what you have to give up. Receive Him, and all these things will appear utterly insignificant.

I used to think of what I would have to give up. I dearly loved many of the pleasures of this earth; but now I'd as soon go out into your streets and eat the dirt as do those things. God doesn't say, "Give up this and that." He says, "Here is the Son of My bosom—receive Him." When you do receive Him, everything else goes. Stop that talk about giving up. Let Christ save you, and all these things will go for nothing.

### No Regrets

Did you ever know a man or woman who regretted receiving Him? No man ever regretted receiving Christ; but I have heard of thousands who have been followers of the Devil, and have regretted it bitterly. And I notice that it is always the most faithful followers of the Devil who are regretting it most.

My friends, accept my advice, and take Jesus with you when you

leave this hall. Remember, He is the Gift of God offered to whosoever will take Him. You belong to that class, don't you? Just take Him; that's the first thing you have to do. When you go to cut down a tree, you don't take the axe and commence to hew down the branches. No, you begin right down at the root. So here you must take Christ, and then you will get power to resist the world, the flesh, and the Devil.

### Ruth and Orpah

Now another case—Ruth and Orpah. Many are like these two young widows. A crisis had come in their lives; they had lost their husbands, and had been living up there in the mountains of Moab. Often had they visited the graves of their dear ones, and perhaps planted a few flowers there, and watered them with their tears.

Naomi is about to return to her native land and they think they will go a bit of the road with her. It is a sad parting; but now the crisis comes. Down in the valley they embrace each other, and give the parting kiss. Then they both say they will go with Naomi, but she warns them of the difficulties and the trials which might await them. So Orpah says, "I will go back to my people"; but Ruth cannot leave her mother-in-law, and says she will go with her.

Orpah turns back alone. I can see her on the top of the hill. She stops, and turns round for a last look. And Naomi says to Ruth, "Behold, thy sister-in-law is gone back to her people, and unto her gods; return thou after thy sister-in-law."

What does Ruth say? "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

### A Blessed Decision

Orpah loved Naomi, but not enough to leave all for her; Ruth loved her mother-in-law so much that the leaving of her people seemed nothing to her. Oh, may God draw out all your hearts so that you may leave all and follow Him!

We never hear any more of Orpah; the curtain falls upon her life. Perhaps she died away up in the mountains of Moab, without God and without hope. But how different with Ruth! She becomes famous in history. She is one of the few women whose names have come along down the roll of ages; and she is brought into the royal line of heaven. I have an idea that God blessed her for that decision. And He will bless you if you decide in a like manner. Who will say tonight, as Ruth did, "I will follow thee"; and "thy God shall be my God"? Will anyone take up the language of Ruth? Is there not a Ruth here? If there is, the Master is calling.

### Trusting

I'll take another word. I have been speaking of "receive." The next word I call your attention to is "trust." Many get hold of that when they cannot get hold of "believe" or "receive."

You all know what it is to trust. If it were not for trust, there would be a terrible commotion in this building tonight. If you could not trust that the roof was firmly put up, you would get out pretty quick. If you could not trust these chairs to support you, how long would you sit on them? You wouldn't have come here at all if you didn't trust our word that there would be an address. Now, it is just the same trust that God wants. It is no miraculous trust or faith, but just the same kind, only the object is different. Instead of trusting in these earthly things, or in an arm of flesh, you are asked to trust in the Son of God.

### The Dublin Merchant

In Dublin I was once speaking to a lady in the inquiry-room, when I noticed a gentleman walking up and down before the door. I went forward, and said,

"Are you a Christian?"

He was angry, and turned on his heel and left me.

The following Sunday night I was preaching about "receiving,"

and I put the question, "Who'll receive Him now?" That young man was present, and the question sank into his heart.

The next day he called upon me—he was a merchant in that city—and said,

"Do you remember me?"

"No, I don't."

"Do you remember the young man who answered you so roughly the other night?"

"Yes, I do."

"Well, I've come to tell you I am saved."

"How did it happen?"

"Why, I was listening to your sermon last night, and when you asked, 'Who'll receive Him now?' God put it into my heart to say, 'I will'; and He has opened my eyes to see His Son now."

I don't know why thousands should not do that here tonight. If you are ever to be saved, why not now?

### A Free Gift

But another point you must remember—salvation is a free gift, and it is a free gift for us. Can you buy it? No, it is a free gift, presented to whosoever will receive it.

Suppose I were to say, I will give this Bible to "whosoever" wants it; what have you got to do? Why, nothing but take it. But a man comes forward, and says, "I'd like that Bible very much."

"Well, didn't I say 'whosoever'?"

"Yes; but I'd like to have you say my name."

"Well, here it is."

Still he keeps eyeing the Bible, and saying, "I'd like to have that Bible; but I'd like to give you something for it. I don't like to take it for nothing."

"My friend, I am not here to sell Bibles; take it, if you want it."

"Well, I want it; but I'd like to give you something for it. Let me give you a cent for it; though, to be sure, it's worth three or four dollars."

Suppose I take the penny. The man takes up the Bible and marches away home with it. His wife says,

"Where did you get that Bible?"

"Oh, I bought it."

Mark the point: when he gives the penny it ceases to be a gift. So with salvation. If you were to pay ever so little, it would not be a gift.

### The Uselessness of Trying

Man is always trying to do something. This miserable word "try" is keeping thousands out of Heaven. When I hear men speak of "trying," I generally tell them it is the way down to death and Hell. I believe more souls are lost through "trying" than any other way. You have often tried, and as often failed; and as long as you keep trying you will fail. Drop that word, then, and take as your sure foothold for eternity, "trust." "Though He slay me, yet will I trust Him"; that is the right kind of trust. Would to God that you would all say, "I will trust Him now, tonight"! Did you ever hear of anyone going down to Hell trusting in Jesus? I never did. This very night, if you commit yourself to Him the battle will be over.

You are complaining you don't feel better. Well, remember, the child must be born before it can be taught. So we cannot learn of God until we receive Him. We must be born—born again—have the new birth, ere we can feel. Christ must be in us the hope of glory. How can He be in us if we don't receive Him and trust Him?

### Present Salvation

Another verse that has been used a great deal, and I rest my own salvation on it, is John 5:24. I trust God will write it on your hearts, and burn it down into your souls. "Verily, Verily, I say unto you, he that heareth my Word, and believeth on him that sent me, hath everlasting life." Thank God for that "hath"!

I had a few men in the inquiry-room one night who could not find peace. I said,

"Do you believe the Bible?"

"Yes, sir."

"I think I will prove you don't. Turn up John 5:24."

They turned it up.

"Read the verse."

"He that heareth My Word—"

"You believe that?"

"Yes, sir."

"And believeth on Him that

(Continued on next page)

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## What Salvation Is

(Continued from page 1)

sent me—you believe God sent Jesus?"

"Yes."

"Well, read on."

"Hath everlasting life."

"You believe you have everlasting life?"

"No, we don't."

"Oh, I thought you believed the Bible! What right have you to cut a verse in two, and say you believe the one half, but not the other? It plainly says that he who believes 'hath' everlasting life, and shall not come into condemnation; but is passed from death unto life.' If you believe God's words, you can say, 'I have passed from darkness into light.' Just by resting on that one little word in the present tense we may have assurance now. We don't need to wait till we die, and till the great day of judgment to find it out."

### "Take, Take!"

A lady in Glasgow came to me and said, "Mr. Moody, you are always saying 'Take, take!' Is there any place in the Bible where it says 'Take,' or is it only a word you use? I have been looking in the Bible for it, but cannot see it."

"Why," I said, "the Bible is sealed with it; it is almost the last word in the Bible. 'And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.'"

"Well," she said, "I never saw that before. Is that all I have to do?"

"Yes, the Bible says so."

And she took it, just there. God says, "Let him take"; who can stop us if God says it? All the devils in Hell cannot hinder a poor soul from taking, if God says, "Take." My friends, are you going to "take" Christ tonight? Are you going to let these meetings pass without being able to look up and say, "Christ is my Saviour, God is my Father, Heaven is my home"?

### An Anxious Inquirer

A lady came to my house one night, anxious about her soul; but after some conversation she left without finding peace. She came again, and I asked,

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"What is the trouble?"  
"I haven't got peace."

I took her to this verse, "He that believeth on the Son hath everlasting life" (John 3:36). I just held up that little word "hath" to her, and turned also to John 5:24, and 6:47. There these words were spoken by Jesus, and are all linked to believing on the Son. After we had talked for some time, she looked in my face earnestly, and said, "I have got it!" and went away rejoicing in the Saviour's love.

If you seek life you can have it now, as you sit upon your seat. The word "hath" occurs again in Isaiah 53:6: "All we like sheep have gone astray;...and the Lord HATH laid on Him the iniquity of us all." Our iniquity has been laid upon Christ, and God is not going to demand payment twice. "Who his own self bare our sins in his own body on the tree."

### The Debt Paid

Suppose I owe a man a thousand dollars and become bankrupt; I have nothing to pay, so he might send me to prison. But suppose a friend hears of it, and says, "I don't want to see Moody taken to prison." So he pays the debt for me, and gets the receipt. When I see the receipt, I know that I am free. But the man finds out that I didn't pay it, and get me hauled off to court. He says I must pay it myself, or go to prison. I show the receipt.

"Why," says the judge, the debt is paid."

The man says, "Moody didn't pay it."

Would any judge in the land support him? No; the debt is paid and cannot be demanded again. And if man doesn't ask payment twice, will God? No, certainly not! The case is this: the debt has been paid; our sins have been atoned for; Christ Himself has redeemed us, not with corruptible things such as silver and gold, but with His precious blood; therefore we are free!

But remember, although salvation is so free for us, it cost God a great deal to redeem us. He had an only Son, and He gave Him up freely for us. What a wonderful gift! If you make light of so great a salvation how can you escape the damnation of Hell?

### The Great Question

Now, one question: What are you going to do with Christ? You have to settle that question. You may get angry, like a man a short time ago, who marched out of a church, saying, "What right has that man to make such a statement?" But it is true; you must settle it. Pilate wanted to shirk the responsibility, and sent Jesus to Herod; but he was forced to a decision. When the Jews forced him to decide, he washed his hands, and said he "was innocent of this just man's blood." But did that take away his guilt? No.

An angel may be here, hovering over this audience, and he is listening to what is said. Someone may say,

"I will receive Him; I will delay no longer."

Immediately the angel will wing his way right up to the pearly gates, and tell the news that another sinner has been saved. There will be a new song ringing through the courts of Heaven over a sinner repenting. God will issue the command to write down his name in the book of life, and to get rooms ready for him in the new Jerusalem, where we all will soon be.

### Guilty But Safe

A man was once being tried for a crime, the punishment of which was death. The witnesses came in one by one, and testified to his guilt; but there he stood, quite calm and unmoved. The judge and the jury were quite surprised at his indifference; they could not understand how he could take such a serious matter so calmly. When the jury retired, it did not take them many minutes to decide on the verdict "guilty"; and when the judge was passing the sentence of death upon the criminal, he told him how surprised he was that he could be so unmoved in the prospect of death.

When the judge had finished, the man put his hand in his bosom,

pulled out a document, and walked out of the dock a free man. Ah, that was how he could be so calm! It was a free pardon from his king, which he had in his pocket all the time. The king had instructed him to allow the trial to proceed, and to produce the pardon only when he was condemned. No wonder, then, that he was indifferent as to the result of the trial. We who believe in Christ shall not come into judgment. We have a pardon from the Great King, and it is sealed with the blood of His Son.

### The Chicago Fire

After the Chicago fire took place, a great many things were sent to us from all parts of the world. The boxes they came in were labeled "For the people who were burned out"; and all a man had to do was prove that he had been burned out, and he got a share. So here, you have but to prove that you are poor, miserable sinners, and there's help for you. If every man who is ruined and lost will cling to "try," there is no hope; but if he give it all up as a bad job, then Christ will save him. The law condemns us, but Christ saves us.

### The Lost Scholar

The superintendent of a Sunday school in Edinburgh was walking down the street one day when he met a policeman, leading a little boy by the hand, who was crying bitterly. He stopped, and asked the policeman what was the matter with the boy.

"Oh," said the officer, "he is lost."

The superintendent asked to look at him. They went to a lamp and held up the little fellow. Why, in a moment the boy knew his arms. The gentleman took him from the policeman, and the boy was comforted. The law has us, but let us flee into Jesus' arms, and we are safe.

A friend of mine told me of a poor Scotch lassie who was very anxious about her soul. He told her to read Isaiah 53. She replied, "I canna read, and I canna pray; Jesus, take me as I am!" That was the true way; and Jesus just took her as she was. Let Him take you this night, just as you are, and He will receive you into His arms.

### Three Years Seeking Jesus

One night, when preaching in Philadelphia, right down by the side of the pulpit there was a young lady whose eyes were riveted on me as if she were drinking in every word. It is precious to preach to people like that; they generally get good, even if the sermon be poor.

I became interested in her, and after I had finished talking, I went and spoke to her.

"Are you a Christian?"  
"No, I wish I was. I have been seeking Jesus for three years."

I said, "There must be some mistake."

She looked strangely at me, and said, "Don't you believe me?"

"Well, no doubt you thought you were seeking Jesus; but it doesn't take an anxious sinner three years to meet an anxious Saviour."

"What am I to do then?"

"The matter is, you are trying to do something; you must believe on the Lord Jesus Christ."

"Oh, I am sick and tired of the word, 'Believe, believe, believe!' I don't know what it is."

"Well," I said, "we'll change the word; take 'trust.'"

"If I say I'll trust Him, will He save me?"

"No, I don't say that; you may say a thousand things, but if you do trust Him, He will save you."

"Well," she said, "I do trust Him; but," she added in the same breath, "I don't feel any better."

"Ah, I've got it now! You've been looking for feelings for three years, instead of for Jesus. Faith is up above, not down here."

People are often looking for feelings. If you got up a new translation of the Bible, and if the men who were translating it would only put in *feelings* instead of *faith*, what a rush there would be for that Bible! But if you look from Genesis to Revelation, you cannot find feelings attached to salvation. We must rise above feelings. So I said to this lady,

"You cannot control your feelings; if you could, what a time you'd have! I know I would never

have the toothache or the headache."

### The Devil's Stratagem

"Feelings" is the last plank the Devil sticks out, just as your feet are getting on the Rock of Ages. He sees the poor trembling sinner just finding his way to the Saviour, when he shoves out this plank, and the poor sinner thinks he's "all right now." Some sermon you have heard arouses you, but then you feel all right when you get on this plank. Six months after, perhaps, you are dying, and the Devil comes along when you think you're quite safe.

"Ah," he tells you, "that was my work; I made you feel good."

And where are you then? Oh, take your stand on God's Word, then you cannot fail! His Word has been tried for six thousand years, and it has not failed.

So I said to the lady, "Have no more to do with feelings; but, like Job, say, 'Though He slay me, yet will I trust in Him.'"

She looked at me a few minutes, and then, stretching out her hand to take mine, she said,

"Mr. Moody, I trust the Lord Jesus Christ to save my soul tonight."

Then she went to the elders and said the same words. As she passed out she met one of the church officers, and shaking his hand, said again,

"I trust the Lord Jesus to save my soul."

Next night she was right before me again. I shall never forget her beaming face; the light of eternity was shining in her eyes! She went into the inquiry-room. I wondered what she was going there for, but when I got there, I found her with her arms around a lady friend, saying,

"It's only to trust Him! I have found it so."

From that night she was one of the best workers in the inquiry-room, and whenever I met a difficult case, I got her to speak to the person; she was sure to help him.

### "Worthy of All Acceptation"

Surely you can trust God tonight. You must have a very poor opinion of God if you cannot trust Him. You have only to come to Him thus—receive Him, trust Him. What more can you do, and what less can you do than trust Him? Is He not worthy of it? Now let us be perfectly still a moment, and while the voice of man is hushed, let us think of one passage of Scripture: "Behold, I stand at the door and knock!" Christ is standing at the door of your heart, knocking; and He says, "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with me." Will anyone tonight pull back the bolts, and say, "Enter,

Thou welcome, thrice welcome One. Blessed Saviour, come in!"  
God grant that all here may do this!

(From the Moody Colportage booklet, THE WAY HOME, published by Moody Press, 35c.)

### Believe Him, Trust Him, Take Him Today!

I trust that you have read the great sermon by D. L. Moody, "What Salvation Is." Perhaps you have also read the very, very fine message by Evangelist John Linton on "What Happened at a Dance." Now are you ready to simply take Christ and salvation by faith? If you will here and now surrender to Christ, depend upon Him, take Him as your Saviour from sin, I beg you to sign the decision form below, copy it in a letter and mail it to the editor today. Do it now!

Evangelist John R. Rice, Editor  
THE SWORD OF THE LORD  
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Dear Brother Rice:

I have ready D. L. Moody's sermon, "What Salvation Is." I realize that I am a wicked sinner who needs salvation. I believe that Christ died to provide this salvation and offers it free to those who trust Him. So here and now I turn from my sin to trust in Christ. I give Him my heart forever. I write this to claim Him and I will confess Him openly before men and set out to live for Him by His grace. Please send me a letter of counsel and help.

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